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Rev.J.W.Van Weelden
17 Tweedsmuir Ave. E.
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Peoples Church Toronto to open Christian School

An Interview with Dr. Daniel L. Edmundson

by LOUIS M. TAMMINGA

Question: "Dr. Edmundson, what led Peoples Church toward deciding for a Christian School?"

Dr. Edmundson: "There has been a growing concern among us about the permissive trend in the Public School. We feel that there is an alarming break-down of ideals once held as sacred in the land. Sound discipline is no longer administered and good standards no longer upheld. We have tried in vain to stem the tide of moral decay. It appears that the time has come that we must withdraw our children from the Public School system.

Q.: "May I conclude that the reason for the Christian School you hope to open in September is a reaction to the failures of the Public School?"

Dr. Edmundson: "Not entirely. We want to provide a school-system that is positively Christian in its total setting. But at the same time we regret very much the fact that the Public School has not only become permissive, but even shows anti-Christian tendencies. Students who defend Christian doctrines are often recriminated against. There is hardly room for the biblical view of creation. Evolution is no longer taught as a possible theory, but as fact. This leaves Christian parents no choice.

Q.: "Could you comment, then, on the basis of your new Christian School?"

Dr. Edmundson: "We feel that the strength of our school will lie in the evangelical, orthodox commitment of our teachers. In the first three grades we will emphasize Bible stories and Christian devotion. From the fourth grade up more formal Bible teaching will be added to the curriculum."

Q.: "What about the underlying philosophy of the actual curriculum?"

Dr. Edmundson: "The province of Ontario actually leaves each local school quite a bit of freedom in curriculum arrangements and underlying pre-suppositions. Though we want to stay close to provincial guidelines we will use a biblical approach to each subject. We will teach evolution, but only as a theory. We accept the creation-account as set forth in Genesis 1 and 2. This will often be referred to in the science courses. We will show that all of nature points to God: His wisdom and His greatness. In Mathematics, for instance, we will point out that it is an expression of a God-created order. We want to avoid the trap of a dichotomy of sacred and secular."

Q.: "How many grades do you plan to have as a start?"

Dr. Edmundson: "The Peoples Church here has enough Sunday School facilities to help us a good many years, the more so since we plan to add more rooms to the church. But if expansion appears to be rapid we may build classrooms in the future. At the moment we could easily accommodate 500 pupils."

Q.: "Have you sought cooperation with other Christian Schools in Toronto?"

Dr. Edmundson: "We have received valuable advice from their principals. But we felt that we should have our own school, rather than seek organizational cooperation."

Q.: "Why?"

Dr. Edmundson: "Because of the unique place the Peoples Church occupies in Toronto and area. We are not associated with any denomination. We, therefore, are in an ideal position to draw evangelical Christians from a variety of backgrounds."

Q.: "Are you acquainted with the National Union of Christian Schools (N.U.C.S.)?"

Dr. Edmundson: "Yes, and we respect its expertise. We will probably seek closer affiliation, however, with the National Association of Christian Schools, keeping contact with the N.U.C.S. on a consultative basis."

Q.: "Do you find it hard to recruit a staff?"

Dr. Edmundson: "Not really. When the newspapers spread the story of our intention to start our school, a great deal of interest was expressed by many people. At that time already several Christian teachers in the Public School system wrote to be inquired about the possibility of teaching at the Peoples Christian School. At the moment we have about eighty applications, many highly qualified people. It is amazing to note the serious misgivings many Christian teachers in the Public School have about the way things are going there the last few years.

Q.: "How is your school governed?"

Dr. Edmundson: "A small board will soon be appointed, probably no more than 5 members."

Q.: "How will that board be elected?"

Dr. Edmundson: "It will be appointed by the Board of Managers of Peoples Church. But this has not yet been finalized. The Principal will be a member of the board, as will the regular pastor of the church, Rev. Paul B. Smith, and I will also be on the board as the minister of education of the church. I will also function as the superintendent of the school."

Q.: "Who, actually, then, owns the school?"

Dr. Edmundson: "The Peoples Church does."

Q.: "Will the Peoples Church finance the school?"

Dr. Edmundson: "The church may assist a bit initially, but not on a permanent basis. Tuition must cover all cost."

Q.: "What is the tuition rate?"

Dr. Edmundson: "$50.00 per month for one child. The second child of a family will be $35.00 per month. And the third $20.00. Additional children are admitted free."

Q.: "What role will the Bible play in the curriculum?"

Dr. Edmundson: "We don't believe that the Bible is a textbook for science, but we do believe that where the Bible does speak on science it is correct. We also feel that the Bible is not a book for morals, but where it does speak about morality, it is correct and must be obeyed. Above all, of course, we accept the Bible as a spiritual book. Through its message we become reconciled to God in Christ. In that deeper sense the Bible is our great textbook."

Q.: "Do you confess that the redemptive work of Christ has meaning for the curriculum itself?

Dr. Edmundson: "Through regeneration the believer is born into the spiritual Kingdom of God. But the physical expression of that Kingdom will not come until the Lord Jesus ushers in His thousand years' rule in the millenium. In that sense the redemptive work of Christ has no direct meaning for the curriculum itself, but only for the students as Christian believers. The spiritual Kingdom of Christ does have a bearing, however, on actual situations, also because God is sovereign. But creation around us will not be restored until the return of Christ. The world is still under sin, under the curse.

Q.: "Your pamphlet states that you plan to stress patriotism. Please comment."

Dr. Edmundson: "Yes, we feel that God has blessed the Western nations even since Paul was guided by the Spirit to cross into Greece. Our nation, too, has been influenced by biblical beliefs. We deeply appreciate Christianity as an ingredient in our culture. Our flag is a symbol of this heritage. Canada and the U.S. are very much in danger of losing this heritage. We aim at deepening our pupils in appreciating these Christian values and to love their country."

Q.: "Do you appreciate some of the recent methods of learning?"

Dr. Edmundson: "We value the traditional approach more. In reading we will limit ourselves to the tested phonics methods. We stress reading as very important. We want to stick with the proven methodology. The Public School tends to use its pupils as guinea pigs. All the far-out ideas there have produced very little of abiding value. You may say that we are both conservative in theology as well as in our views of society.

Q.: "Thank you for this interview. We would appreciate keeping contact with you. Several of your remarks merit thorough discussion. The Lord bless your Christian School."

Dr. Edmundson: "And thank you. We are very excited about the prospect of a Christian School here at Peoples Church. We feel that there are great benefits. For instance, in the field of Christian leadership. The secularism in the Public School has killed, in many cases, the desire among students to become ministers and missionaries. We also need many lay-workers in the churches. Christian day schools are in an ideal position to kindle the desire for Christian service in the hearts of the children. Seminaries find it ever harder to recruit students. The various forms of deceptive liberalism play a large role in that development. This makes the challenge of Christian education the more urgent."

THE PATIENT ARTIST—Joseph Hood impressed the staff of Queen Elizabeth Hospital in Toronto with the quality of the paintings he produced that they decided he should have his own exhibition in the hospital. Hood, in a wheelchair, shows his works to Khui Chinwala, occupational therapy supervisor (left) and Marguerite Smith, rehabilitation co-ordinator.

A BELIEVER'S PRAYER

"I have written like this to you who already believe in the name of God's Son so that you may be quite sure that here and now, you possess eternal life."
JOHN

Dear Lord, remember me . . . for I am helpless
and often building on a strength that isn't there
and dreaming of a happiness beyond my grasp
and putting too much of my will in every prayer —

forgive me for the things I did not do,
forgive me for the gentle words I did not say,
for all the times I failed to show Your mercy,
for all the love I did not give away —

but though I strayed — how deep is Your compassion!
I never lost the echo of Your song,
Your angels touched my heart: the psalm of Eden,
and I will sing Your praise with them, forever young —

a little of Your tenderness I pass on,
a little of Your joy I give to those
You planted in my path — a little comfort
I try to bring where evil's night came close —

dear Lord, my Brother, may Your Spirit teach me
to look through all that's manmade or untrue,
I share Your peace . . . now let me share Your power
and help me tell to others: life is You! —

then, when I suddenly come to Your gate,
in my last moment calling on Your name,
and enter where Your singing angels wait,
grant me this grace: that I lived not in vain.

Edmonton. Tini Van Ameyde.

General Synod of the Canadian Reformed Churches

For the sixth time in their history the Canadian Reformed Churches will meet in a General Synod. This time it will be at New Westminster, B.C., on the 27th of May.

The evening before, a prayer-service will be held in the curch-building, 726 - 12th Street (where also the synodical meetings will be held), which will be conducted by the Rev. W. W. J. Van Oene, of Fergus-Guelph, Ont., who for seventeen years was the minister of the New Westminster Church, and who also was the chairman of the General Synod of Orangeville (1968).

Although the number of members in these churches is not very large — according to the Yearbook 1971, just published, there are altogether 7440 members, of which 3274 confessing — in the twenty-one years of their existence they have already reached quite an achievement.

There are at the moment 27 churches, which are served by 14 ministers, of these one retired last month (Rev. W. Loopstra, of Hamilton), but the first of the students at the Theological College at Hamilton, Ont., Mr. C. Werkman, passed the classical examinations on March 13, and is eligible for a call.

Besides these — soon fourteen — active ministers in Canada, there are two missionaries in the field, one in New Guinea, one in Brazil. And then there is the Theological College, opened Sept. 10, 1969 with three professors and two lecturers. This college suffered a great loss by the sudden death of the Old Testamenticus, Prof. F. Kouwenhoven, only three weeks after the opening.

This Synod will appoint a successor in the still existing vacancy.

This is only one of the agenda-points. Others are: the completion of the psalter (at the moment the Book of Praise is in use, which with the supplement contains 116 psalms); the contact with the Orthodox Presbyterian Church, hopefully with the ultimate goal: establishing of correspondence; contact with the Christian Reformed Church: the report of the Committee on Correspondence with Foreign Churches (the Netherlands, Australia, Brazil, South Africa); a new translation of the Heidelberg Catechism; the question whether the Revised Standard Version of the Bible can be recommended for use in the churches, and the report of the committee on Translation and Revision of the Church Order.

It is expected, that the sessions will last approximately two weeks.

The delegates are: Regional Synod of Ontario: Ministers W. Loopstra (Hamilton); D. vander Boom (Toronto); M. vander Wel (London-Watford); G. van Dooren (Burlington-West); Elders A. Goossens, H. J. Kamstra; J. vander Gaag, C. Walinga. Regional Synod of Western Canada: Ministers P. Kingma (Smithers), J. Mulder (Cloverdale); H. A. Stel (Winnipeg), M. van Beveren (Coaldale). Elders G. Dam, A. W. de Leeuw, W. van Assen, G. Veenendaal.

CHR. REF. ELDERS IN HAMILTON AND TORONTO

The foundation and future of the Church, was the topic of the spring conference of the Elders conferencse Classes Hamilton and Toronto of the Christian Reformed Church.

In his introduction the speaker, Dr. Bernhard Zylstra, remarked that although this meeting was a continuation of last year's meeting, he did not have the intention to expand on his critical evaluation of the instituted church, for our community must experience a time of healing.

In His Word, as the foundation of the church, God reveals Himself as the Creator, the Redeemer and in Christ Jesus the incarnate Word. Man has been created to glorify his Creator in his own specific human way, but man rebelled against his God. God Himself as the Redeemer prepared through the ages, by means of different persons, and through a specific nation the way of the incarnate Word Jesus, to come and fully fulfill the divine demands. In doing so the Lord Jesus became the Head of the Church and in His Hands her future is secure. In following her Master however, the church through her members has the mandate to reclaim the glory of the Lord in all areas of life.

It was out of concern for the church that many of the large audience had travelled great distances in order to attend this impotant meeting. However not in vain, for also throughout the discussion the spirit of christian fellowship remained, not always of one accord, yet willing to listen and to appreciate one another. May occasions like these continue in order that we fellow believers through closer contact may come to a better understanding of one another with always one goal in mind: the glory of our Lord.

On behalf of the Board,
D. Nanninga, Secr.

Church Announcements

CHR. REF. CHURCH

Called

to Edmonton (Ottewell), Alberta, Rev. R. Koops of Iron Springs, Alta.

CAN. REF. CHURCHES

Acepted

to Smithville, Ont. (as second minister) Rev. P. Kingma, of Smithers, B.C.

Called

to New Westminster, B.C., Rev. J. D. Wielenga of the Free Reformed Church of Albany, Western Australia.

REV. J. D. HELLINGA CONDUCTED FRISIAN SERVICE IN GRAND RAPIDS

Each spring the Frisian Society "Gysbert Japiks" of Grand Rapids, Michigan, sponsors a church service in the Frisian language. This year's service was held on Sunday afternoon, May 16, in the Wyoming Park Christian Reformed church (Beltline and Byron Center Road). It was conducted by Rev. John D. Hellinga of the Grandville Avenue congregation in Grand Rapids.

This series of services was begun in 1957 in the old Franklin Street church, with Rev. Louis Tamminga, now of Toronto, in charge. In succeding years the services were often held in the Bethel Chr. Ref. church, again with the cooperation from time to time of pastors in Canada.

The Reverend John D. Hellinga, who will officiate at the coming service, was born in Eanjum, Friesland. This is the village in whch Rev. Hellnga will preach on Sunday, June 13, when he visits the land of his birth. He attended the Christian lyceum in Dokkum, and at the age of 18 immigrated to Grand Rapids. He studied at Calvin College and Seminary, from which he graduated in 1961. The Reverend Hellinga held pastorates in Winnipeg (1961), St. Catharines (1964), and Grand Rapids (1968).

CHANGE OF ADDRESS

We are requested to announce that the address of Rev. H. Numan Sr., former pastor of the Collingwood, Ont. Chr. Ref. Church is now 723 Mohawk Rd. E., Hamilton, Ont., phone 389-1183.

Is there any

MINISTER

available to preach in Fruitland on one of the following Sundays: July 18 and 25; Aug. 1 and 8? Please contact Rev. L. Praamsma, 809 Hwy. # 8, Fruitland, Ont.

Dutch congregation, willing to make necessary arrangements to meet your situation, is looking for

A FULL-TIME PASTOR

Interested? Would you kindly consider a call? Please contact Rev. Jack Hielema, Groningenstraat 31, Surhuisterveen (Fr.). (I will be in Edmonton, Alta. at the residence of Mr. R. Nicolai, 11309 - 90th St. from June 9-July 4.)

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"REJOICE IN THE LORD"
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under the direction of Mr. W. Hoekstra and Mrs. H. Van Meggelen.

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Admission free. — There will be a collection.

May 29, 1971, 8 p.m. in the Second Chr. Ref. Church, Albion Road, Rexdale, Ont.

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The aim of World Contact Canada is the promotion of the interests of immigrants and the preservation of their cultural heritage.

Encouraged by the results of last year's essay-contest, World Contact Canada has made up a program for 1971. This time contests for every age-group, with attractive prizes for the best entries. There is only one general condition: to participate one has to be a member of World Contact**

ART CONTEST
Age appr. 6-12 years.
Grade school students.
Only pen and ink or charcoal drawings, no oils or watercolours. The choice of subject is left to the discretion of the contestants. State grade and age.
THREE PRIZES: first $50.00, second $25.00, third $10.00.
Date of closing: Sept. 1, 1971

ESSAY CONTEST
Age appr. 12-18 years.
High School students.
Subject essay: "What my relatives told me about their first impressions and experiences in Canada".
Write in English and no more than 1000 words.
State grade and age.
THREE PRIZES: first and second a return trip to Holland each, 3rd $100.00.
Date of closing: Sept. 1, 1971

ESSAY CONTEST
For College and University Students.
Subject essay: "How to improve the cultural relations between Canada and the Netherlands".
In English only.
No more than 1000 words.
One prize will be awarded: a scholarship of $250.00
Date of closing: August 1, 1971

SUGGESTION BOX
For everybody.
Irrespective of age.
Suggestion box: "What kind of activities do you think World Contact should organize for":
a) Adult members in Canada
b) Children.
THREE PRIZES:
1st $50.00, 2nd $40.00, 3rd $30.00
Date of closing: Sept. 1, 1971

STORY CONTEST
For everybody.
Irrespective of age.
Story about: "Something funny happened to me."
In English or Dutch.
No more than 1000 words.
THREE PRIZES:
1st $50.00, 2nd $40.00, 3rd $30.00
Date of closing: Sept. 1, 1971

PHOTO CONTEST **The choice of the subject is left to the discretion of the contestant.**
Photos must be black and white, 8 x 10" glossy or smooth surface of a quality suitable for reproduction in the printing medium. In submitting photos, permission is granted to World Contact for unlimited but not exclusive use of each entry. For such use World Contact will pay $5.00 at the time the photo is first used. State age.
THREE PRIZES: 1st $50.00, 2nd $40.00, 3rd $30.00.
Date of closing: September 1, 1971

SLOGAN CONTEST
For everybody.
Irrespective of age.
He who enters the best slogan, which can be used by World Contact Canada, will be honoured with a prize of $25.00.
Date of closing: Sept. 1, 1971

* All entries submitted become the property of World Contact Canada.

* All entries must be made by the persons submitting the entry, the name and addresses securely attached to the entry. They must be original work (no copy work) of subjects suitable for publication in the productions of World Contact.

* All entries to be sent to: World Contact Canada, p.o. box 662, Burlington, Ont.

* The panel of judges will be:
Mrs. B. M. N. van Silfhout-Blok, High School Teacher, Toronto
Prof. Dr. J. W. Wevers, University of Toronto
Prof. Drs. F. P. Koffyberg, Brock University, St. Catharines, Ont.
Dr. A. J. Verster, Doctor, Beamsville, Ontario
Mr. G. Brender a Brandis, Artist painter, Carlisle, Ontario.

* The decisions of the judges with regard to the award of prizes are irrevocable.

** Members are those families who have paid or will pay their contribution ($10.00 for the period of October 1, 1970 till October 1, 1975 or $5.00 for 2 years). A family membership includes resident children under 21 years of age. Contribution can also be paid in the Netherlands (fl. 35.00 on giro 1.35.55.00 in the name of Wereldcontact Arnhem, stating name and address of the person for whom the contribution has been paid for.)

MAILING ADDRESS: **WORLD CONTACT CANADA** P.O. Box 662, Burlington' Ontario

Pollution

In last week's issue we published an article under the title "An Oceanographer Cries about Spilt Oil." This article draws attention to the pollution of the sea and pointed out how much destruction marine life has suffered due to waste and oil which is dumped into the sea.

Almost daily we can read about the pollution of the air, and a recent article in TIME magazine made it clear that we have not much fresh air left around the circle of the earth.

Some people take this lightly, but we believe that the situation is more serious than we think.

Why is it serious?

Is it because we see the possibilities of life crumbling down? Do we fear that our health is at stake because of the air we breathe or the polluted fish we eat? Are our war-cries in the fight against pollution merely cries for self protection? If that is so, than it is no wonder that one cannot distinguish between the voices about pollution whether they come from Christians or non-Christians. Because then those cries come from people who consider their health at stake, regardless of their faith or unbelief.

If we sing "This is my Father's world" then we'd better consider this our Father's world. Man produced much and is producing more, but for money. Man has studied hard and developed science, mostly for the sake of science. Man has heard the commandment of God to be fruitful and to develop the creation, and man has done his best to do so, only with another motive: to serve man and not God. Now man sees the world population grow and so he has to produce more, which results in more waste. But waste is waste and what do you do with waste? You dump it. Never mind the consequences.

And the Lord observes this. He sees how His creation is used, misused. He sees man develop not towards Him but farther and farther away from Him.

Christians view pollution different than non-Christians. A Christian does not consider his health and life in the first place. That would be ego-centric, and God does not want us to be ego-centric. He has redeemed us to be His, to live for Him, to develop His creation for Him. Pollution gets a different accent if we view it from a Christian point of view. God's world is slowly being destroyed and the creatures on this earth are slowly being killed. Especially in the springtime we see something of the beauty of creation, in fact we observe the Divine art in the things around us. God has created everything so beautiful in order to be glorified in it, both in human life and in nature around us. And especially this beauty is attacked by pollution.

We should fight pollution alright, but for God's sake. We should do everything we can to prevent further pollution and we should support the government in its fight against it, because the glory of our God is at stake.

Being a Christian means to see things from God's side. And pollution is by no means excluded.
D.F.

TRAVELING 19,872 MILES ON HORSEBACK—A full-blooded Ottawa Indian, Bill Little Owl, in McAllen, Tex., with his horse, is on a 19,872-mile horseback trip from Phoenix, Ariz., to promote the American Indian Education Fund. He's a long-time Hollywood stunt man.

A Confession of Faith for the Church of the Seventies

(IV - Conclusion)

by MERLE MEETER

Associate Professor of English,
Dordt College.

Article VII:

CHRISTIAN FORMAL EDUCATION

The education of Christian covenant children and young people is as broad as life; it is the responsibility of the Christian home, school, church, employer, institution of mercy. Although the whole Christian community must support and advance the Godly instruction of its youth, however, it is the parents who are **primarily** answerable to God in their mandate to "Train up a child in the way he should go, and when he is grown up, he will not depart from it." And it is to the parents **primarily** that God says: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6-7). All Scripture confirms the priority of parental responsibility; children are neither to be disowned as wards of the state nor communalized in a pseudo-Christian Platonic Republic.

But formal education — in Christian elementary and secondary schools, in Christian colleges and universities — is both generalized and specialized study that is designed to prepare students for mature Christian service in the challenging complexity of God's twentieth-century world. Such Christian academic preparation of Kingdom workers must also urgently be exhorted upon parents by the pastors and elders of the Instituted Church. Yet, the work of the school is **not identical with** the work of the home or of the Church; that is, the Christian school has unique God-ordained responsibilities, even though Christian education is ultimately one — a maturing in understanding, and knowledge, and wisdom, so that the child of God may be edified toward the fullness of the stature of the mind of Christ, and so that he may be complete, through all his experiences, fully prepared to do every good and God-praising work.

The uniqueness of the Christian school, however, inheres in its **structured** presentation of knowledge in the light of the teachings of Scripture — which is the Lamp upon man's pathway and his only reliable Guide for faith and the whole derivative conduct of life. The knowledge of God's revelation discovered and interpreted thus is then presented as it conforms to and illustrates the laws of God by which He has created, ordered, and now upholds every aspect of His cosmos — just as His Holy Spirit gives to mankind, life and breath and all things. The obedient reverence of the Lord is the essence of wisdom, and Jesus Christ, in Whom all things have their meaningful interrelatedness, is that Wisdom of God, for "He is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30). In His light we see light.

The discovery of knowledge in Him demands also the encounter with the writings of men who have attempted variously to formulate patterns of meaning, many of them in the blindness of unbelief and in dedication to some humanly conceived idol. The Christian student and teacher, therefore, are commanded to discern (to test, to prove) the spirits of men, through searching the Scriptures, to see whether the spirits be of God, and if not, wherein they err. For the thoughts of a man rise out of his heart, and if a man's heart be evil, unreconciled to God, if his heart-commitment be to self, to the world, and to Satan, then the whole written or spoken corpus of his thought will be correspondingly flawed and distorted because of its apostate root. "And what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with Belial? And what commonality has he that believes with an infidel? (II Corinthians 6:14-15). Education that is not founded on the Truth, on the Christ, Who is the Truth and the Life, the only Way to the Father, is vitiated by deception and vanity. It is the secular humanism of the selfish pragmatist, or the empiricistic naturalism of the evolutionist, or the existential agnosticism of the contemporary skeptic, or the vicious nihilism of the embittered and violent revolutionary.

But the curse of sin has in principle already been lifted from mankind and from the created order for those who trust in the Cross of Christ and the Empty Tomb for their salvation. Through the atoning death and victorious resurrection of our Lord, the Christian teacher and his student can again, by the Scriptures, perceive the meanings and relationships of all created things, as His creatures testify rapturously, above their groaning, to their Maker-Redeemer in declaration of the glory of God and in display of His handiwork. Then formal education can proceed in distinctively Biblical-Christian perspective, examining and interpreting all facets of God's creation and man's reflections thereon, under the absolute authority and perfect enlightenment of the Scriptures, as His Holy Spirit guides us through that Bible into all truth.

Because our minds are darkened by sin and our senses subject to error, we may never elevate the philosophies and conjectures and experiments and observations of men above the Written Word of God; for the Bible, as the very voice of God, far excels in authority our human formulations — as the ironically instructive history of abandoned philosophies and scientific theories indisputably illustrates. In Christian formal education, then, the Scriptures are the basis for the study of geology, paleontology, anthropology, and ethics, for example, and not vice versa.

Also, formal education employs certain methods of instruction that we also apply, less self-consciously and less intensively, in everyday experience: the tool of the "scientific method" (observation, hypothesis, experimentation, tentative conclusion) and theoretical analysis for the scrutiny of particulars, but also generalization, synthetic correlation, integration, and the imaginative composition of new arrangements of materials and ideas — although, of course, only God can create, and, consequently, Scripturally speaking, there can be nothing new under the sun. In Christian education — as in all of man's life before the face of God — the conclusion of the whole matter is this: "Fear God and keep His commandments, for this is the whole duty of man" (Ecclesiastes 12:13).

Article VIII:

THE INSTITUTED CHURCH

The Church of God as a living organism (incorporating Christ-believers of all times and ages and races and nations) is the Pillar and Ground of the Truth and the Body of Christ. The Instituted Church is the ecclesiastical manifestation of that Body, governed by elders, ministers, and deacons (see Acts 14:23 and I Timothy 3). In the Church, all things are to be done decently and in order: no speaking in tongues without an interpreter; no sensualistic behavior — such as gluttony or drunkenness at the communion table; no factionalism or acrimonious divisiveness; no women ministers, "For it is a shame for women to speak in the Church" (and a sure way to lose the male members).

To the Apostolic Church, Christ had entrusted the sacraments, which signify and celebrate most surely the washing away of our sins by His blood: Holy Baptism and Holy Supper, graciously given for the edification and rejoicing of our faith. Christ loved His Bride, the Church, and died for her; therefore, He commands through Paul in I Corinthians 10:32: "Give no offense, neither to Jews, nor to Gentiles, nor to the Church of God." To His Church have also been committed the Scriptures, which are to be read and explained in the audience of the congregation (Colossians 4:16), as well as proclaimed to the world. From His Instituted Church go forth God's people to the ends of the earth, each member called by God to proclaim, by word as well as deed, through his own peculiar vocation, the true and liberating Gospel of Salvation.

Moreover, the Instituted Church has been given the keys of the Kingdom, so that the purity of Christ's doctrine may be defended, preserved, and advanced. Jude 3 exhorts us as follows: "Ernestly contend for the faith which was once delivered to the saints." Discipline, therefore, must be exercised according to the pattern that our Lord gives us in Matthew 18:15-17; and the persistently and rebelliously impenitent must be dismissed. Such excommunication is exigent and healthful not only for the Instituted Church, but also for the incorrigible sinner, as Paul makes plain concerning the incestuous Corinthian: "Deliver him to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus" (I Corinthians 5:5). The Church, then, like the individual Christian, must work prayerfully and patiently, with fear and trembling, for the salvation of its members, but also with the chastening firmness of the discipline required by God. The Instituted Church must demand moral purity of its members, for without holiness, warns Hebrew 12:14, no man shall see the Lord.

The Instituted Church must also expose and denounce heresy without respect of persons, everywhere promoting sound doctrine and rebuking the detractors and deceivers with the Word of God (see Titus 1:9-13). "For the time is coming," Paul tells us — and we see it now arrived — "when men will no longer tolerate wholesome teaching, but they will seek out anything to tickle their ears and titillate their fancies, and they will turn away from listening to the truth and will wander into human prevarications and mythologies" (II Timothy 4:3-4). The disparagement of the Instituted Church in our era parallels the attack on the Inscripturated Word. But Peter says that God will punish in the Day of Judgment those who presumptuously despise all authority and rashly speak evil of dignities (II Peter 2:9-10).

The True Church of God can easily be identified by the preaching of the pure doctrine of the Gospel — the whole counsel of God as it is revealed in the Bible; by the administration of the (two) sacraments as instituted by Christ; by the disciplining of members who have sinned publicly; and by the relief and comfort of the poor, the ill, the distressed, and the lonely, for the Christian is commanded not only to proclaim the Gospel of redemption and to make disciples of men from all nations, but also, more broadly, "To do good to all men, and especially to them who are of the household of faith" (Galatians 6:10). Where these characteristics of the True Church are evident, it is a transgression of God's explicit command stubbornly to forsake the assembling together of His covenant people in His Instituted Church.

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E. W. Oldenburg's Amity Avenue

At the age of thirty-five, Professor Oldenburg has at last yielded to persuasion by friends and fans to have some of his poetry published in booklet form. **Amity Avenue and Others Poems** is the title under which Metamorphosis Press of Grand Rapids has released the collection.

Dr. E. W. Oldenburg

Dr. Oldenburg is a graduate of Calvin College and earned his Ph.D. degree from the University of Michigan. He is a Professor of English at Grand Valley State College, Allendale, Michigan. The creative talents of Dr. Oldenburg have many facets. Not only is he a dynamic teacher, but also is he active in a local drama group in Grand Haven, where he makes his residence. He is the author of many short stories, of scholarly and critical essays on literature, and of a good number of free-lance articles, published in national literary magazines and newsmedia. Professor Oldenburg is the President of the Workgroup Christian Writers, which is responsible for the quarterly literary supplement to Calvinist-Contact, called **For the Time Being...**

The poetry of Professor Oldenburg is a rare combination of thought and feeling, and defies the notion that the two cannot be combined into literary work of art. **Amity Avenue** is a selection of poems by one who is conscious of a poetic tradition which has as its first premise that poetry should be a work of art. One who looks for purely inspirational poetic licentiousness or for rationalistic rhymery will be disappointed. So will anyone who scans the lines for purposes of drawing a moral from this poetry. But one who is a creative reader and willing to learn from poetry will find himself rewarded. The booklet reflects the poet's appreciation of order and pattern, and of verbal conspicuousness that sets off poetry from prose. The effects of sound and sense are, perhaps, controlled to the greatest extent in the poem after which the booklet was named, **Amity Avenue.** One almost has to hear the poet read this mixture of wit and word choice in order to fully appreciate this poem.

One who reads **Amity Avenue** becomes aware of the poet's control of the sound of words, and of his ability to use emotion restrainedly to intensify the impact of the poetic line. Though this poetry seems quasi-satirical, the poet is not merely a funny man who is after an easy belly laugh. His poetry is sprinkled with a earthly humor, but it is the kind of humor that serves a purpose. This is a kind of humor that, being aware of man's innate inability to effectively deal with things which are beyond his control knows of a hope that **homo ludens**, playing man, will drop his masquerade after the seriousness of the game is over. The poet is aware of the deficiencies of man and of human society, which form a bedrock layer of tragic forces through human life. His merit is that he is able to run strains of fine underlying satire through the crust.

Amity Avenue is not Funny Street, and not merely a street in the Muskegon of the poet's youth. Superficially, the street may seem to represent people living in houses, working in yards, planting trees along sidewalks, creating rituals and waging war — people who love and who hate, who are both human and inhuman. But beyond the surface, **Amity Avenue** is everywhere and anytime. The street is **imago mundi**, an image of the world in which men and woman act out many roles. Life is lived behind the masquerades and though the game is a serious one the actors are not to be taken too seriously, lest they become a part of their masks.

Time tells on **Amity Avenue.** The hour recalls the violent nature of an increasingly complex life in the city, but it also stops to reminisce in sweet nostalgia to catch the moments and the heights which add the dimension of the art of living to the play of life.

There is a sense of the present in the poem, "Castle of Nostalgia". The past is irrevocable, and memory of innocence, of pressing out into life and its experiences of discovery and wonder, remains untouchable to the hand and the mind that seek to turn the latch in order to relive the moments past. He only catches himself in a laughable position at the moment he envisions the innocence and heights of experience of the past in ebbs and tidal waves. The past is there, both sweet and bitter, but it "will not come out to play." The curtain has fallen over the past. While the dream castle remains locked, the present and the future remain to be seized and lived.

This booklet represents a collection of poetry that in spite of the limitations of the printing media used is worthwhile reading and studying, and that provides sustained aesthetic enjoyment.

Cor W. Barendrecht.

CASTLE OF NOSTALGIA

by E. W. Oldenburg

The door of memory locked up tight
will open at no touch of latchkey held
in shaking fist; all sham sobriety
gone, I see with fading double sight

keyhole, gargoyle knocker, all recede
beyond my reach, and I, compelled
at last to act the whole routine,
drop my key, and fall to my knees

to grope on damp welcome mat,
and feel wet autumn leaves between
my fingers, conscious that my prat
protrudes unseemly while bilious seas

of nausea wash and ebb away.
The door of memory stays locked.
My key is sunk in a hopeless moat.
The past will not come out to play.

A Molested Deer has its revenge

A conservation officer patrolling one of Kemptville Forest District's larger deer wards recently, in an attempt to control dogs running deer, drove his snowmobile deep into the forest where the deer yard was located. He shut off his machine to listen, and before long heard the familiar yip, yip of dogs chasing deer. Proceeding to an open area, he saw a large buck with three dogs jumping at its hind quarters and pulling out chunks of flesh and hair.

The officer, with rifle in hand, didn't waste any time deciding what to do. He immediately shot two dogs. The injured deer moved away from the third dog, and stood watching it from about 100 feet away. The officer aimed and fired at the third dog, dropping it about 50 feet from the deer. He then moved close to the deer and spoke softly, to avoid frightening it further. While the officer watched in amazement, the animal walked up to the third dog, pounced on it and pounded it deep into the snow with its front hooves. It then looked at the officer, turned and slowly walked away. It is hoped it will be able to find a secluded area away from roving dogs.

The department of lands and forests has appealed, through newspapers, radio and television, for dog owners to tie up their dogs during March and April. Forty-seven deer were killed by dogs during March in Kemptville District, alone.

THE NEED TO REACH OUT

Pastoral Counselling

by REV. RALPH HEYNEN

Pine Rest Christian Hospital Chaplain.

Our subject today is: "Our Need to Reach Out". One of the laws of life is that we're always trying to develop ourselves. Plants and especially weeds will push their way up through the hardest soil or even through a cement sidewalk. You will find trees growing around obstacles so that they grow upward towards the sun. If a seedling of a fruit tree is given all that it needs and is protected from all that impedes its growth, it will develop into a fruit bearing tree.

Now I think the same thing is true also in human life. There is within man a driving to improve himself, to reach out to his fullest potential. I've often noticed among our grandchildren that one of the first things that they learn to do is to reach out, to touch another person. When you become acquainted with them a little bit they like to take hold of you; they are reaching out somehow or other to see what others feel like. Now in plants this reaching out is a fairly simple thing. It can well be explained by a botanist; but in man this is a far more complex matter. We must not only develop ourselves, but also in our relationships with others. We must develop our own individualities in a complex and often confused world. It is common even in the most primitive cultures to see people striving for self-expression of their own abilities; and this self-expression is evident in various levels.

I would like to talk with you a little bit about this matter of reaching out. A little child will try to express himself in his own way by being a little ham, a little show-off, or by finding ways to attract attention. Children gradually develop in their ability to express themselves in speech, social behavior. It is this that motivates the normal child to learn. He has a basic curiosity that must be satisfied. It's a matter of growing in the direction of maturity. Now man's ability to attain maturity depends to a large extent upon on how much he really wants to do this. He will grow if he is placed in a proper setting in which he is free to grow. A child, for example, will grow if he has been given the things that he needs for growth; if you withhold things from him this might impede his growth. In this way he gradually reaches out from himself to others, to his environment, to the world at large. Now in the whole learning process this is a normal thing. We have a desire to learn.

One of the interesting things about travel is the fact that you learn about new things and new places. Reading teaches us a great many things about the world in which we live, about the social structure, the current events, the evils and the good things that there are within our times. If a person feels that it is important to learn, he will find a way to learn, if he is only given half a chance. A teacher in school doesn't make a child learn, but there is something that stimulates the child. He is given the freedom to learn. A successful teacher is one that recognizes that a child has the basic need to learn and we have to encourage the satisfaction of that need by giving the child the things which will stimulate him so that he will want to know more.

A parent also needs to recognize this. We don't tell our children how to grow, but we help them grow. It is for this reason that the emotional atmosphere of the home is of such great importance, because it can either help or hinder the growth of the child. We can put obstacles in the way so that a child does not learn, does not grow, does not develop, and I feel that even with the Christian life this is true. The church doesn't make people grow spiritually, but it places them in an atmosphere where growth is possible, and where the basic needs of self-expression are met. It should unleash the normal energies of the congregation in deeds of Christian living. That's why a church that demands much of its membership also brings out the best in them. It is this principle of genuine satisfaction that lead the people to a growing sense of satisfaction, a growing sense of self-security; because in the onward moving process of growing, of reaching out, we gradually begin to realize ourselves. Now, I believe there are a good many things that we as parents do, that is done by the school, and often done in the church, that impedes the growth of the individual and does not help them on the pathway of reaching out.

There has been a tendency in many churches to be rather closed within themselves and they live within their four walls and they don't reach out. Whenever a church does this, whenever a church becomes too self-orientated and lives too much for its own satisfaction, it is going to die; because, after all, only when a church grows in reaching out to others, in the social sphere, in the missionary efforts, in the educational realm, in the economic realm, in the political realm; only in this way can a church really accomplish its purpose of life.

Now, I know there are people who in this matter become rather competitive. We have a strong need to excel; we want to do better than somebody else does. There are those who when they have a supper in the church, they've got to bring the best looking cake or the best tasting dish so that everybody will say, "I'd surely like to have the recipe of that". There are students who always want to be at the top of the class, and they have a need for this, to get A's and if they get an A— they possibly feel badly. In think that we as parents often have encouraged just this kind of thing.

When a child finds that he can gain acceptance and love only if he succeeds, he's going to have set this mark for himself, and the result of that kind of thing is that you get housewives who cannot see a speck of dirt around the house but they keep cleaning and cleaning and they never find an end to their work. It's the kind of perfectionism that you see in people who want to do everything just perfect and this often leads to the kind of person who feels very, very dissatisfied in his religious life, because he never really reaches perfection. He forgets that ultimately he is human.

In our generation we do find that tendency to stress that life is for the competitive go-getters, that people are driven to the point of tension just to keep ahead of the rest of others; and when that competitive spirit becomes so strong we're in danger because of the fact that no one, no one can really reach out beyond the matter of being human. We are not supermen and superwomen; we're just human beings, with human limitations.

The desire for superiority does not stop with excelling in one thing alone; people like to excel in every area of life. And, of course, we do, we must; this is the calling we have in life, to reach out; to do things better than we did them last year; to live more deeply devotional lives than we did two years ago; to be more willing to give in sacrifice for the cause of the kingdom. This must be our goal. But the attitude that we take to it must be one that we do recognize our limitations, and that we can say: "If I don't reach that goal, it's just because I'm human". I know the opposite is also true. There are people who just don't try; there are people who just don't care. This is wrong, too, for they are going against the very nature of man, for man does desire to reach out; this must become an important factor in your life and mine.

Reach out, to others, to people of different races and creeds, people who have problems, people who may not be the most pleasant to live with; but reach out, because this constitutes the very drive that makes life worthwhile. Then, it's not just a matter of saying, "I've been successful", but "I've done my best because I have accomplished those things which were required of me to do; I've been reaching out".

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BELASTING

Hoeveel is het ons waard lid te zijn van een kerk — in geld uitgedrukt?

Die vraag lijkt voor ons enigszins vreemd, maar voor West-Duitsers is die vraag zeer reëel. Bij ons geldt de regel, dat kerkelijke bijdragen van het belastbaar inkomen kunnen worden afgetrokken. Maar in West-Duitsland is het zo, dat wanneer iemand lid is van de kerk hem een extra tien procent belasting wordt opgelegd als een bijdrage aan de kerken. Met andere woorden de staat is de "collecting agency" voor de kerk en heft een extra tien procent belasting als je lid van een kerk bent.

Het werkt naar twee kanten. Aan de ene kant behoeft de kerk zelf niet te zorgen, dat zij het geld binnenkrijgt. Dat doet de staat voor haar. Maar aan de andere kant regent het nu bedankjes. Het aantal mensen, dat nu vrijwillig de kerk verlaat is reeds gestegen tot 4800 per week. En het helpt niet of de kerk nu al opening van de boeken geeft, of zij al laat zien hoe goed het geld wordt besteed, of zij al meer niet-ambtsdragers in de kerk aan het werk zet, de kerken zijn 's zondags leeg. In de laatste drie jaar hebben 480.000 West-Duitsers hun kerk vaarwel gezegd, want zo gauw men zijn extra belasting niet betaalt, houdt men op lid van de kerk te zijn.

Wij spreken tegenwoordig veel over de kerk en wij zullen ons onthouden van het maken van voorstellen of suggesties. Maar als men de maatregel eens op zichzelf bekijkt, zit er iets in. Niet zozeer dat de staat als incasserings-instantie voor de kerk optreedt, maar meer dat men voor zijn kerk-lidmaatschap MOET betalen. Dat er een belasting geheven wordt voor het lid zijn van de kerk en dat die belasting ook afgedwongen kan worden.

Stel het eens, dat hier een dergelijke maatregel werd ingevoerd. Stel eens, dat de regering zou zeggen: wij maken een nieuwe kolom op het belasting formulier, waar een ieder die bij een of andere kerk is aangesloten, voor tien procent extra belasting wordt aangeslagen. Hoe zouden onze kerk-leden reageren?

Wij hebben eens een predikant horen zeggen, dat God niet alleen geinteresseerd is in ons kerkboek, maar ook in ons bankboek. Die gedachte ligt ons niet zo best. De hymnal hoort bij de kerk en staat in de kerkbank, maar het bankboek behoort in onze binnenzak. Dat bankboek behoort bij onze privé-aangelegenheden, waar de kerk geen bemoeienis mee heeft. Maar in Duitsland — met alle bezwaren die wij er tegen kunnen inbrengen, is de regeling anders. Daar is de kerk onmiddellijk bij ons inkomen betrokken. Als u er daar prijs op stelt lid van de kerk te zijn, kost u dat tien procent extra belasting.

Er zijn er wekelijks 4800 die zeggen, "Die tien procent belasting is gauw verdient, dan maar geen lid van de kerk."

Wat zouden wij zeggen, wat zou IK zeggen, indien ik voor een dergelijke beslissing werd geplaatst? Of wij een antwoord op die vraag moeten zoeken, laten wij nu maar in het midden. Maar met een variant op wat de Heiland eens zei, zouden wij het zo willen vertalen: wie zijn tien procent belasting meer liefheeft dan Mij, is Mijns niet waardig.

D.F.

★

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TELEURSTELLING

De verkiezingsuitslag is een teleurstelling geworden. Een teleurstelling dan voor hen, die nog altijd geloven, dat er een verband bestaat tussen geloof en politiek, die menen, dat de Bijbel ook op staatkundig terrein grondslag en richtsnoer moet zijn.

De bestaande situatie wijzigde zich, doordat de vier samenwerkende partijen, drie confessionele partijen en liberalen, hun meerderheid in de Tweede Kamer kwijtraakten en van 83 (van de 150) op 74 terugvielen. De Katholieke Volkspartij verloor 4, de A.R.P. 2, de C.H.U. 2 en de V.V.D. 1 zetel.

Daarentegen won de P.v.d.A. 4 zetels, D'66 4 zetels en verloor de P.P.R. 1 zetel. Deze laatste drie vormden een z.g. progressief accoord en kozen uit hun midden, naar Engels model, een schaduw-Kabinet. Maar dat blijft wel in de mist, want met ruim ⅓ van het aantal zetels kun je moeilijk een Kabinet vormen en reeds voor de verkiezingen is de deur voor de neus van de andere partijen dichtgeslagen.

Tot ieders verbazing kreeg de partij van Dr. Drees Jr. de wind in de zeilen, door 8 zetels in de wacht te slepen. Wil er "a working majority" komen, dan zal er samenwerking moeten komen tussen de Christelijke partijen, de liberalen en de democratische socialisten. De heer Drees — zoon van de vroegere minister-president — evenals zijn vader tegenstander van confessionele partij-vorming, schijnt daar echter niet à priori afwijzend tegenover te staan. Hij is een financieel expert (oud-thesaurier-generaal van het departement van financiën) en dus een mogelijke candidaat voor minister van financiën.

Gezien het jaarverslag van de president van de Nederlandse Bank, die de noodvlag hees en ingrijpende maatregelen vraagt betreffende het afremmen van lonen en prijzen, overheidsuitgaven en investeringen, zou waarschijnlijk het grootste deel van ons volk liefst zien, dat Jelle Zijlstra maar weer op de bok ging zitten, maar deze zegt geen politicus te zijn. Zijn waarschuwing is er niet minder ernstig om. De overbesteding moet een halt worden toegeroepen, zullen inflatie en werkloosheid nog niet erger worden.

In de kring van de protestantse Chr. partijen heeft het opzien gebaard, dat professoren en docenten van de Vrije Universiteit (Verkuyl, Kuitert c.s.) en ook gereformeerde predikanten adviseerden op de P.v.d.A. te stemmen.

De A.R. en C.H.U. hebben, dit staat wel vast, het meest aan deze partij verloren, niet aan Drees Jr. (Ook enigermate aan het Gereformeerd Politiek Verbond, dat één zetel won.) Men noemt dat déconfessionalisering, maar een oud-voorman van de A.R.P. noemde het desertie. Feit blijkt te zijn, dat linkse theologie en linkse politiek in elkaars verlengde liggen.

* * *

Op dinsdagavond 27 april is op het kasteel Warmelo in het Twentse Diepenheim op 87-jarige leeftijd overleden prinses Armgard, moeder van prins Bernhard. Prinses Armgard woonde sinds 1951 in Nederland en is in dat jaar overgegaan naar de Rooms-Katholieke kerk. Op zaterdag 1 mei is haar lichaam bijgezet in het familiegraf in Detmold (West-Duitsland).

Koningin Juliana vierde haar 62ste verjaardag op vrijdag 30 april, zonder de traditionele optochten in de tuin van het paleis Soestdijk.

BERAAD OP VELERLEI TERREIN

De vlaggen hingen halfstok, de vlammen verlichtten het Waalsdorper duinlandschap, de klokken luidden, de militare wacht stond in de houding, de bezoekers met hun bloemen in de hand in rijen bijeen. Dan tegen acht uur in de avond klonk het signaal, stilte trad in en de beweging kwam twee minuten tot rust. Zo werden op de 4de mei de gevallenen herdacht.

De nationale feestdag op 8 mei heeft zijn kleur reeds verloren.

De generatie die nu opgroeit en de bange oorlogsjaren niet meemaakte, heeft de bevrijding en zelfs de moeilijke jaren die er op volgden niet ervaren. Het schijnt ons volk aan de oud-Israëlische kunst van vertellen te ontbreken. De vaders schijnen te zwijgen.

Daarbij liggen de internationale vraagstukken geheel anders dan 30 jaar geleden. De tegenstellingen in West-Europa zijn na veel bloedvergieten verzoend en zijn vervangen door confrontaties tussen het communistisch imperialisme en de democratische veelkleurigheid. Of de dreigingen, die een nog weinig eensgezind West-Europa boven het hoofd hangen, in de nabije toekomst zullen verzachten dan wel tot een nieuw Armageddon leiden, laat zich niet voorspellen. De taal van Ulbrichts opvolger in Oost-Duitsland geeft zeker geen hoop op toenadering. In de economie van de Westerse landen, Amerika en Canada inbegrepen, speelt het eigen nationaal belang nog zulk een grote rol, dat men de monetaire situatie, ontstaan door de zondvloed van dollars naar Duitsland, Nederland en Frankrijk, niet eens in de hand kan houden.

In Nederland zelf tracht de Sociaal-Economische Raad, samengesteld door vertegenwoordigers van de Kroon, werkgevers en werknemers, tot een homogeen advies te komen met het oog op de overbesteding, inflatie, prijzen en lonen. Ook dit stuit blijkbaar af op de belangen-tegenstellingen, ondanks de zeer ernstige waarschuwingen van de president van de Nederlandse Bank.

De stakingen in de bouw en de wegenaanleg duren voort, zonder veel uitzicht op de totstandkoming van een nieuw collectief arbeidscontract, waardoor ook de woningbouw stagneert.

Minister Schut zei in een overzich van zijn vierjarig beleid: "De mensen zijn gek op hun auto, gek op hun televisie, maar ze zijn niet gek op hun huis."

En dat terwijl de woningnood nog steeds volksvijand nr. 1 is.

Wie ook op het Binnenhof de lakens zullen uitdelen, vast staat wel, dat versobering over heel de linie noodzakelijk zal zijn, wil de staats- en volkshuishouding niet spaak lopen.

Uitzicht op een nieuw Kabinet is er nog in geen enkel opzicht. Op 11 mei komt de Tweede Kamer bijeen om zich te beraden over een aanbeveling aan de Koningin inzake een formateur, eventueel minister-president.

De oppositie liet reeds weten, geen enkele candidaat van de christelijke of liberale partijen te zullen steunen. En bij de laatstgenoemde partijen schijnt het ook aan eensgezindheid te ontbreken. De radicalen uit deze partijen trekken zich evenmin als de vakbewegingen iets aan van het noodsein door prof. Zijlstra gehesen. Zij willen recht door varen, het mijnenveld van inflatie en werkloosheid in.

Mr. Biesheuvel bleek meer oog te hebben voor de realiteit en zei: "Als de reële lonen meer stijgen dan 2% zitten we in de knoei. Dan moeten we besnoeien. Het kan niet meer van het overig inkomen af. Daar is de grens bereikt: denk aan boeren en middenstanders." Maar zulk een uitlating maakt hem alweer verdacht in de ogen van hen, die hoe dan ook willen doorgaan met collectieve voorzieningen. Te hopen valt, dat het nuchtere verstand het wint, dat de kopstukken van de E.E.G. gezamenlijk een oplossing vinden voor de wel onverwachte monetaire moeilijkheden, voortvloeiend uit het renteverschil tussen Amerika en Europa. De speculatie en de jacht naar gemakkelijke winsten zijn wel voze vruchten van onze z.g. free enterprise. De Duitse mark revalueerde na de oorlog reeds drie maal en de gulden eenmaal. Thans is de koers van beide valuta's "zwevende" gemaakt.

* * *

De Eerste Kamer heeft de nieuwe echtscheidingswet goedgekeurd. Ook de A.R.-fractie, die in de Tweede Kamer tegenstemde, omdat de afkoelingsperiode van zes maanden uit de wet was verdwenen, gaf er haar stem aan. Prof. De Gaay Fortman motiveerde, dat ondanks de bezwaren, de nieuwe wet beter is dan de bestaande toestand. Criterium voor een echtscheiding wordt nu "duurzame ontwrichting van het huwelijk". De echtscheiding kan worden voltrokken op verzoek van beide echtelieden als ze ten minste één jaar getrouwd zijn.

De wet treedt op 1 oktober a.s. in werking.

Prof. De Gaay Fortman bracht grote hulde aan minister Polak, die hij de beste minister van Justitie op wetgevend gebied, sinds de bevrijding, noemde.

Ook ging de Eerste Kamer accoord met de huurharmonisatieplannen van minister Schut.

Minister Schut: "Huurharmonisatie is een verbeterde vorm van jaarlijkse huurverhogingen. De huizen moeten nu gewoon opbrengen wat ze waard zijn en dat is voor elk huis weer verschillend. Deze harmonisatie-wet beschouw ik als een soort herstel- en reparatiemethode."

Hoe ingewikkeld dit alles is, blijkt wel uit de mogelijkheid om aan mensen voor wie de huur te hoog wordt, individueel huur subsidie te geven.

Cn.

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De penning der weduwe

Stralend scheen de Lentezon, leven en warmte-brengend over de velden. Allerwege barstten de bloemknoppen open. Overal bloeiden de voorjaarsbloemen en stonden de struiken in knop of in bloei.

Dorothy stond peinzend in haar kleine tuin. Ze bekeek haar luttele struiken en haar bloemen. Wat hield ze van dit kleine stukje grond. Hoe hadden ze samen plannen gemaakt, Mark en zij. Veel geld hadden ze niet, zeker niet na aankoop van dit kleine huisje, verwaarloosd en met een verwilderde tuin. Maar ze waren er zielsgelukkig mee. Elk jaar zouden ze wat er bij kopen en zo langzamerhand zou het toch worden, wat ze gehoopt hadden.

En Dorothy genoot, ze kón wachten, ze had immers al zo lang gewacht, was zuinig geweest en had gespaard. Getrouwd onder moeilijke omstandigheden, weinig of geen geld, hadden Mark en Dorothy met zuinig wezen en alles aan te pakken, eindelijk genoeg om dit verwaarloosde gedoetje te kopen. Veel mensen hadden het hen afgeraden, maar Mark had ze laten praten. Hij zag, dat ondanks de verwaarlozing, het huis niet werkelijk slecht was. De grond was goed en Dorothy kon haar tuin hebben, waar ze al zo lang op had gehoopt.

Wat hadden ze gewerkt. Kamer voor kamer werd gedaan en later buiten alles opgeknapt. Hoe vol vreugde hadden ze hun eerste eigen seringenstruik geplant. En vlak daarna gebeurde het vreselijk ongeluk, dat Mark uit het leven weg rukte . . .

Verdoofd door de slag had Dorothy alles laten gaan, zo als het gaan wilde. Eerst langzamerhand was ze er wat bovenop gekomen, en heeft ze het werk hervat in hun huisje, in hun tuintje.

En nu staat ze daar in die uitbundige zonneschijn en ze schreit. Want het seringenboompje, hun eerste en enige boompje, dat ze samen hebben geplant, heeft twee prachtige bloeiende takken, voor 't eerst. Ach, hoe schrijnt het in haar hart. De pralende schoonheid doet haar zeer. Het boompje bloeit en Mark is er niet meer. Ze staat daar maar en schreit.

Opeens schiet er een gedachte door haar hoofd, maar onmiddellijk weert ze die af. Nee, dat doet ze niet! Maar het laat haar niet los, ze móet er aan denken: aan die vrouw, die al maanden ziek ligt en niet meer beter worden kan. Die bijna nooit bezoek krijgt, omdat ze altijd zo hoogmoedig deed en nooit iemand groette. Waarom moest zij, Dorothy, opeens aan haar denken, aan dat steenrijke, hoogmoedige mens? Aan haar en aan het kleine seringenboompje? O, nee ze doet het niet, ze kent haar amper en dit is Mark's boompje, van Mark en van haar. Ze kan wel es een andere keer gaan, en diep-in weet ze, dat ze dan zal wachten tot het boompje is uitgebloeid.

Ze gaat in huis en zich verkleden, maar uitgaan doet ze niet, o nee! Maar 't laat haar niet los. Hoe het komt, weet ze niet, maar telkens en telkens komt de gedachte aan die vrouw naar voren. Die vrouw, die eenzaam is als zij, nee, eenzamer, weet ze opeens.

Daarom gaat ze zich tóch klaarmaken en daarna tóch naar de tuin. Even ziet ze op naar de hemel, dan pakt ze haar snoeischaar en knipt een van de twee pracht-takken af. Meteen stroomt er een wondere vrede in haar hart. Voorzichtig wikkelt ze de tak in vochtig papier, stapt in haar oude karretje en rijdt weg.

Bij het grote mooie huis gekomen, parkeert ze het wagentje aan de kant van de weg. Even toch weer aarzelt ze, als ze het brede pad oploopt naar de voordeur. Maar die wondere vrede in haar hart overstemt al het andere en kalm drukt ze op de bel.

Een dienstmeisje doet open en brengt haar naar de achterkamer, waar de zieke voor het raam ligt, uitkijkend op een grote tuin. Met een haast ongelovig lachje komt ze half overeind om Dorothy te begroeten. Dorothy glimlacht, een blijde lach, terwijl ze verder de kamer inloopt.

Maar plotseling besterft die lach op haar gezicht. Met grote, starre ogen kijkt ze de tuin in en dan weer naar de bloeiende tak in haar hand. Tranen springen in haar ogen en haar lippen beven. Want daar, achter de zieke, ziet ze de grote tuin, omzoomd door hoge seringenstruiken, overdadig bloeiend in licht en donker paars en ivoor-wit. Duizenden trossen schijnen het voor Dorothy's ontsteld gezicht.

De zieke heeft verwonderd naar haar gast gekeken, die daar maar staat en nog geen woord gezegd heeft. Dan, ineens, begrijpt ze.

"Mevrouw Verlaat," zegt ze zacht. "Ik was zo blij dat U kwam, wilt U niet verder komen?" Dan herstelt Dorothy zich wat en voor ze iets kan zeggen, legt ze met een stil gebaar de donkerpaarse tak op de lichte sprei.

"Neemt U 't me maar niet kwalijk," zegt ze, een beetje moeilijk. "Ik had er maar twee en toen dacht ik U te verrassen en heb ik er een voor U afgesneden en nou . . . en nou . . ." Ze zwijgt.

De zieke legt haar hand op Dorothy's arm. Ze zegt: "U moest es weten, hoe blij ik hier mee ben." Op Dorothy's ongelovige blik zegt ze: "Ik zal 't U straks wel vertellen, eerst even het meisje bellen." Het dienstmeisje krijgt opdracht een bepaalde vaas, gevuld met water, te brengen. De tak wordt er in gezet en Dorothy is verbaasd over het prachtige geheel.

Na de thee, die ze bijna zwijgend drinken, vertelt de zieke enkele dingen uit haar leven en leert Dorothy hoe eenzaam ze is. In al haar rijkdom is ze nooit gelukkig geweest. Een gewoon, warm, simpel gebaar heeft ze eigenlijk zelden of nooit beleefd. De hele tuin is vol bloeiende struiken, maar deze enkele tak heeft haar werkelijk blij gemaakt, omdat er iemand was, die aan haar dacht.

Dorothy voelt zich beschaamd. En voor ze het weet vertelt ze de zieke alles: van Mark en van hun boompje en van de drang juist nu naar haar toe te gaan. De zo gesloten Dorothy vertelt alles en de zieke luistert zwijgend.

Een prachtige, sterke vriendschap is opgebloeid tussen de twee vrouwen. Dorothy bezoekt haar trouw. Haar vriendin, die steeds zieker wordt, maar die zo heel dankbaar is voor deze late vriendschap.

Ze leeft nog tot 't andere voorjaar. Op een lentedag is ze heengegaan, in de vroege morgen. Verstild staat Dorothy bij het bed. Als de laatste toebereidselen zijn gemaakt en de dode voor haar uitvaart gereed is, komt ze nog éénmaal.

Lang kijkt ze naar het vredige gezicht. Haar vriendin heeft vrede in God gevonden en is voor eeuwig verlost van schuld en pijn. Na veel strijd is ze ingegaan in de vrede des Heren. Stil verlaat Dorothy het vertrek, waar ze zo vaak geweest is.

Op het voeteneinde van de kist ligt een enkele tak paarse seringen.

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(40)

Ja, de wouden, daar komt Jilderd tot rust. Het is uit met de eindeloze wandelingen de dorpstraat op en neer, uit met het in huis zitten bij zijn ouders.

's Morgens slaat hij zijn motor aan en toert over de zonnige wegen. Hij maakt tochten door Friesland, Groningen en Drenthe. De bezienswaardigheden neemt hij en passant mee. De mummies van Wiewerd, de graftombe in Midwolde, eens door Rombout Verhulst uit het witte marmer gehouwen.

Jilderd toert door de wereld. Op een avond in juli zit hij op de bank op een driesprong van wegen in Beetsterzwaag. Aan de overkant van de vijver droomt het slot. Een paar eenden zwemmen in de vijver. Het is stil op de wegen, de zon zakt al achter de bossen. Jilderd denkt aan vroeger. Toen reden ze hier met de wagen langs naar grootvader. Wat ligt daar tussen toen en nu een vreemd stuk van zijn leven. Hij ziet weer de droge vlakten van Nebraska, de slagerijen, het goud, ach ja, het goud. Nu is hij rijk, maar hoe is hij vertrokken indertijd? Met het oorijzer van zijn grootmoeder in de zak. Zien de mensen hem er altijd nog op aan, denken zijn broers en zusters daar aan, als hij bij hen komt? Ja, zitten zijn ouders daar misschien over te piekeren, als ze zo stil in huis zitten en niet spreken? Zal hij daar altijd weer met zijn gedachten uitkomen, waar hij gaat of staat? Vergeving der zonden, zeker, hij gelooft het. Maar wat hij deed was toch wel heel erg.

Jilderd rukt het hoofd omhoog. Zo moet hij niet doorgaan, begrijpt hij. Als hij dit doorzet en altijd blijft piekeren over dat ene, dat zijn leven opeens een andere richting gaf, dan gaat het verkeerd met hem aflopen. Dan is hij rijk, maar tegelijk straatarm. Hier op de bank in Beetsterzwaag dringt het opeens helder tot hem door. Niet het bezit van veel geld maakt de mens tenslotte gelukkig. Hij is immers rijk en toch niet gelukkig.

Dit rondtoeren door de oude dreven moet ook ophouden. Als hij dit doorzet wordt hij een zonderling, een mens alleen, los van verbinding met zijn medemensen. Met wie heeft hij nog contact? Met zijn ouders? Met zijn broers en zusters? Met de andere dorpelingen? Is hij alleen? Toch niet, God, die zijn leven bestuurde, is hem in zijn eenzaamheid toch een veilige Gids. Maar hij zal iets moeten doen, iets moeten aanpakken, wat dan ook.

Jilderd staat op, een slanke jonge kerel, donkere zwaarmoedige ogen. Door de zomeravond rijdt hij naar huis . . .

"En nou begrijp ik niet wat je bezielt om altijd op de motor door de wereld te jakkeren," zegt zijn vader, als ze 's avonds in de kamer zitten.

Moeder kijkt ietwat verschrikt op: als er maar geen ruzie komt.

Maar dat valt wel mee. "Ik begrijp het zelf ook niet," zegt Jilderd.

"Niet? Maar waarom doe je het dan, blijf dan thuis."

Moeder kijkt meewarig naar haar oudste zoon. Vijftien jaar treurde ze om hem, ze kreeg hem terug. En ze is hem nog kwijt.

"Ik schei er ook mee uit, vader. Ik ga iets anders uitvinden. Ik zal iets doen."

"Dat is een best ding jong," zegt zijn vader. "Een mens moet iets doen op aarde. Hoe dat later op de nieuwe aarde zal komen, zal God wel regelen. Maar het blijft hier: in het zweet uws aanschijns zult gij brood eten. Ook al heb je dan geld genoeg."

"U kon wel eens gelijk hebben, vader."

De schemer van de zomeravond kruipt rond stoelen en tafel. Het theelichtje houdt de wacht.

Ze zitten zwijgend in de kamer. Buiten kraken nog twee voeren hooi voorbij.

Jilderd rekt zich uit. Dit moet anders. En het mag niet te lang meer duren.

Jilderd kijkt trouw de advertenties in de kranten na, maar er is nooit iets voor hem bij. Tot hij leest:

Te koop
Nieuwgebouwd plaatsje met 3 hectare land.
Op de Bisschop bij Duurswoude.
Te bevragen bij de eigenaar W. Bosker.
Geschikt voor kippenfokkerij.

En nu is Jilderd zo maar besloten. "Daar wil ik eens kijken," zegt hij.

"Maar kun jij kippen fokken?" wil zijn vader weten.

Jilderd gaat er niet op in. Hij rijdt zijn motor uit het hok. Bisschop, Duurswoude, zijn hart gaat open. Daar woonde vroeger zijn grootvader. Hij rijdt door Beets. De turf is verdwenen. Weilanden met boerenplaatsjes strekken zich langs de weg. Hier en daar een scheefgezakte woonkeet. Daar wonen ook mensen in.

In Beesterzwaag is het stil, de dauw van de zomernacht ligt er nog op de straat. Als uit vroegere eeuwen dromen de grote herenhuizen op de kort geschoren gazons. En dan gaat het de met bossen omzoomde weg naar Wijnjeterp op. Sterk als de geur van terpentijn slaat de geur van de dennen en sparren in zijn neus. Met welgevallen snuift hij de geur op: de wouden.

De zomerdag trilt zijn warmte over de bossen. Hoog en blauw is de hemel. Jilderd rijdt door Wijnjeterp. De oude boerenplaatsen liggen op hun grote erven in een zee van bloeiende bloemen. Donker en zwaar hangen de klokken bij de Hervormde kerk in de klokkenstoel. In het buurtje van Duurswoude is het niet druk. De motor schiet er door, zoemt al weer over de met bomen overhuifde weg. Dan een zijweg, een weg door de heide. Jilderd rijdt wat langzamer. Hier staan niet veel huizen. Een oud scheefgezakt arbeidershuis met groene deur, dan een nieuw plaatsje, een schuurtje er achter. Jilderd remt af. Hier zal het wel zijn.

Als hij in zijn leren jas het erf oploopt merkt hij pas, dat het goed warm is. Met een paar rukken heeft hij de jas uit. Hij loopt over het grote erf, de deur is opzij. Daar roept hij: "Volk."

"Kom d'r maar in," antwoordt iemand. Dan stapt hij binnen, door een gangetje, dan door een deur. Nu is hij in de keuken. Er zit een man aan tafel. Het is er meer dan sober, kale muren, een goedkope mat op de vloer, vier stoelen, een tafel en een kookkachel. Daar is alles mee gezegd. De man bij de tafel lijkt al oud. Hij heeft wit haar en een smal bleek gezicht. Een paar moede ogen kijken Jilderd aan.

"Morgen mijnheer, neem een zit. En u wilt misschien een kop koffie.?"

Jilderd neemt een stoel. "Ja, alstublieft." De man staat op, schenkt koffie. Hij is lang, zijn rug is krom.

"Ik kwam eens over het huis praten," zegt Jilderd. "U is zeker Bosker? Dit is het enige nieuwe huis hier, tenminste."

"Ja, dat heb je goed. Zo, over het huis. Ja, het is te koop. Jij bent de eerste niet. Ik vraag vijf duizend gulden en dat is de meesten te duur."

Jilderd denkt daar even over na! Vijfduizend gulden, het is voor hem geen bezwaar. Dit plaatsje met de heide voor de ramen, eenzaam aan deze weg lijkt hem. Het huis is zeker nog niet oud.

"Hoe oud is het huis?" vraagt hij.

De moede ogen kijken hem weer aan. "Het staat er acht jaar," zegt de man. "In negentienhonderd en acht ben ik hier gekomen in een oud huis. Mijn vrouw heeft mij trouw geholpen. Twee koeien en ik er op uit om een daghuur. Ze is in vijftien gestorven. Ik bleef met drie kinderen achter. Gehannes met huishoudsters. Goed, de kinderen zij nu getrouwd. Eén is in Amerika, twee in Amsterdam. Nu ben ik alleen. Ik kan bij mijn dochter komen in Amsterdam. Het leven is niet veel."

Jilderd zit stil te kijken. Het leven is niet veel, zegt deze man. Hij moet het beamen. Zelfs met veel geld is het niet veel. En dan waagt Jilderd een schuchtere poging om van zijn geloof te getuigen, van zijn geloof dat zwak is, maar dat hem toch door de moeilijkheden heeft heen geholpen. Zijn geloof, dat van zijn leven toch iets goeds, iets moois probeert te maken, dat toch ook uitzicht geeft, als hier alle gronden zinken.

"Het leven is vaak niet mooi," zegt hij. "Ik weet er alles van, maar met God als troost in het leven, kan het toch mooi zijn. En wij weten, dat het, als het hier ophoudt, in de hemel zal beginnen. Dat is altijd mijn troost."

Het is er wat houterig uitgekomen, maar gezegd heeft hij het. De man, deze Bosker heft het moede hoofd. "Voor wie het kan geloven is het mooi," zegt hij mat. "Daar heb je gelijk in. Maar er is veel wat ik niet begrijp. Waarom moest mijn vrouw zo vroeg sterven, net toen wij het wat beter kregen? Waarom laat God zoveel onrecht toe? Ik zeg niet, dat ik niets geloof maar ik heb veel vragen."

"Er zijn veel vragen in het leven waarop wij geen antwoord krijgen," zegt Jilderd. "Maar men moet het geloof vasthouden. Anders komt een mens om."

Bosker schenkt nog eens in. Hij knikt en mompelt wat. "En hoe denk je over het huis? Daar kwam je tenslotte voor, is 't niet?"

Jilderd kijkt naar buiten, waar de zomer over de heide rekt. Wazig zijn de kimmen, de warmte trilt boven de heide. Het moet hier goed wonen zijn. "Ik neem het huis maar," zegt hij. "Wanneer kan ik er in trekken?"

Bosker kijkt toch even verrast op. "Dus je neemt het? Nou dat is goed. Als wij het eens stelden op 10 augustus. Dat is vandaag over vier weken. En met veertien dagen betalen."

"Niets op tegen. Ik zal mij dan eerst nog eens wat in de kippenfokkerij moeten verdiepen."

Dat is Bosker wel best. Hij heeft zijn huis verkocht. Een beste prijs krijgt hij er voor. Maar als hij er aan denkt hoe heel anders het had kunnen wezen, wordt hij weer stil. Dat is hij nog als Jilderd vertrekt. Als Jilderd nog een keer omkijkt staat Bosker, eenzame figuur, op het erf.

Jilderd denkt opeens aan Valera. Die stond ook zo eenzaam en verloren. Er zijn veel eenzame mensen op de wereld.

(Wordt vervolgd)

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Het zijdelingse opschrift van dit boek: **Cahier uit de gemeente**, is veelzeggend. Hoewel de auteur een bekwaam wetenschappelijk theoloog is, schrijft hij niet in de eerste plaats op wetenschappelijke wijze en vermijdt hij vaktaal; staande in de gemeente geeft hij een antwoord op de uitdaging van de Cahiers **voor** de gemeente, die door hun ongereformeerde Schriftkritische tendenzen de harten van duizenden hebben verontrust en bedroefd.

Een Cahier **uit** de gemeente: de uitdrukking heeft ook nog een dieper zin. De auteur wijst er terecht op, dat de gemeente **Gods Woord verstaat**. De vraag: "Verstaat gij wat gij leest?" wordt door dr. Kuitert zo beantwoord, dat de exegese van de Bijbel vrij is, maar dat de uitleggers of vertolkers een **sleutelpositie** innemen in het verstaan van de Heilige Schrift. Dr. Schelhaas verwerpt deze gedachte van een sleutelpositie, die de dreiging behelst dat de wetenschap van de dag gaat heersen over de vrijheid van de christenmens, en komt tot deze voorzichtige conclusie: "Principieel is uitleg van een vertolker van de Heilige Schrift niet noodzakelijk, al hebben we er praktisch ook grote behoefte aan." (blz. 78) Deze zinsnede geeft stijl aan de uitdrukking: Cahier uit de gemeente.

Het behoeft geen betoog, dat dit boek geschreven **moest** worden.

De Cahiers voor de gemeente verraden een plan; vertonen bij alle verscheidenheid een eenheid; vertolken een nieuwe theologie en een nieuw levensgevoel; en doen hun werk in de practijk van het kerkelijk leven.

De grote vraag die zich voordoet is deze: berust deze nieuwe koers op een nieuw verstaan van de Heilige Schrift of op een nieuw **mis**-verstaan van het Woord van God; op deze vraag geeft dr. Schelhaas in dit boek een antwoord; en hij doet dit op eenvoudige, bevattelijke, maar ook systematische wijze.

Wat hij vond in de door hem besproken Cahiers vat hij samen onder de hoofden: **De goddelijkheid van de Heilige Schrift**; De **menselijkheid** van de Heilige Schrift; De **betrouwbaarheid** van de Heilige Schrift; Het **gezag** van de Heilige Schrift; De **exegese** van de Heilige Schrift; De **harmonisatie** van de Heilige Schrift.

De omvang van deze recensie laat niet toe hem op de voet te volgen; ieder, die op de hoogte wil zijn met de vraagstellingen en een Gereformeerd antwoord, moet dit boek voor zichzelf lezen; ik kan alleen de aandacht vestigen op enkele saillante punten.

Zeer belangrijk is, wat de auteur meteen in het begin wil vastleggen: **"Geen Schriftbeschouwing, maar de Heilige Schrift zelf maakt** uit, hoe zij wil worden aanvaard en moet worden verstaan." (blz. 5) Dat is in zekere zin oud Gereformeerd nieuws. Maar we hebben het in de laatste jaren uitentreure gehoord, dat de strijd niet liep over de Schrift en haar gezag, maar over uiteenlopende menselijke Schrift **beschouwingen** en over de (verschillend te taxeren) **aard** van het Schriftgezag. De auteur geeft onmiddellijk te kennen dat hij wil breken met alle subjectivisme. Dat is een lijn die door zijn boek heenloopt, ook wanneer hij de **autopistie** van de Schrift handhaaft (d.w.z. dat ze in zichzelf geloofwaardig is; dat niemand aan haar gezag verleent) en haar z.g. **formeel** gezag. (blz. 49 e.v.)

De auteur aanvaardt, zij het met reserves, de term 'organische inspiratie', omdat hij over geen betere de beschikking heeft, en belangrijk is wat hij verklaart ten aanzien van de z.g. mechanische inspiratieleer: naar zijn oordeel worden de begrippen 'mechanisch' en 'direct' meer dan eens verward. De Schrift is **rechtstreeks** door God ingegeven, maar met **mechanisch** heeft dit niets te maken.

Wanneer **dr. Hartvelt** (beide de mechanische en organische inspiratie-leer verwerpend), kiest voor de definitie: "De Heilge Schrft is goed voor Gods Woord", brengt dr. Schelhaas hiertegen in: "Daarmee is de adem van God uit de Schrift weg verklaard. Wat goed is voor Gods Woord is immers niet werkelijk Gods Woord. Daarmee wordt de goddelijke oorsprong en de goddelijkheid van de Heilige Schrift ontkend, juist nu zij zelf (in 2 Tim. 3:16) deze duidelijk uitspreekt." (blz. 11)

Zeer juist schrijft hij vervolgens over de verhouding van het goddelijk en menselijk element in de Heilige Schrift: "Elk geschrift ontstaat naar zijn aard, heeft de daarbij passende bemiddeling. Nergens is scheiding tussen het goddelijke en menselijke mogelijk. De gedachten zijn uit God, maar ook het deel geworden van de mens. De inkleding is van de mens, doch tegelijk van God. De vorm is een integrerend deel van het Woord van God. De menselijk inbreng is **geen toevoeging** van het goddelijke, maar **volledig deel** van Gods Woord. Daarom is geheel verwerpelijk de stelling, dat men op Gods rechtstreekse openbaring niet, doch op de menselijke bemiddeling wel kritiek mag hebben. Elke kritiek tast het Woord van God aan." (blz. 33)

Dat Schriftkritiek, soms op zeer subtiele wijze, soms in onverbloemde vorm, in de Cahiers voor de Gemeente schering en inslag is, wordt in het werk van dr. Schelhaas overvloedig aangetoond, en hij spreekt van de invloed van Karl Barth (blz. 82), van die van het evolutiedogma (blz. 88) en zelfs van rationalistische tendenzen (blz. 100).

Anderzijds is waardevol dat hij aantoont dat de mannen van de Cahiers voor de Gemeente soms een **caricatuur** maken van de leer der kerk en meermalen zeer **oppervlakkig** te werk gaan.

Van een caricatuur spreekt dr. Schelhaas op blz. 17, wanneer hij dr. Kuitert aanhaalt die schreef: "De bijbel is niet een soort van brief of briefje uit de hemel met leerstellingen omtrent God en Zijn wezen." Dr. Schelhaas schrijft hierover: "Dr Kuitert zet zich hier af tegen een leer, die in de gereformeerde kring geen aanhangers heeft, zelfs steeds bestreden en verworpen is. Dat God Zich in leerstellingen bekend maakt en dat de aanvaarding daarvan geloof en de verwerping ongeloof zou wezen is geen opvatting, die onder ons bestaat. Dr. Kuitert bestrijdt hier een karikatuur, en daarin is hij sterk."

De oppervlakkigheid van de nieuwe exegese blijkt o.a., wanneer dr Schelhaas ingaat op de opvatting van dr. Schippers, die in de verschillende Schriftgegevens over het geboeid zijn van Jezus op de lijdensweg **tegenstrijdigheden** aantreft, die alleen door een 'slimme' harmonistiek zijn op te lossen. Dr. Schelhaas toont zeer nuchter aan, dat in de desbetreffende mededelingen van de evangelisten "niets tegenstrijdigs of abnormaals aanwezig is. De 'slimheid' is hier helemaal aan de kant van hem, die uit de vergelijking van de mededelingen over het boeien tegenstrijdigheden peurt. Men moet dan in feite een onnatuurlijke voorstelling van zaken accepteren."

En hij concludeert zeer ter snede: "De tegenstanders van de harmonisatie gebruiken de vergelijking van Schrift met Schrift niet voor de aanwijzing van harmonie, maar voor het zoeken naar disharmonie." (blz. 118, 119)

Het meest merkwaardig is wat hij meedeelt over de beoordeling van de **sterfdatum** van Jezus. Volgens dr. Kuitert delen de synoptische evangeliën (Matth., Markus, en Lucas) mee dat Jezus op en donderdag stierf; en Johannes dat het op een vrijdag was. Maar in het Cahier van drs. Baarda staat te lezen: "Dat het op een vrijdag was, staat voor alle evangeliën wel vast." Dr. Schelhaas schrijft hierover (t.a.v. dr. Kuitert): "Onbegrijpelijk is deze fout voor een professor, onbegrijpelijk ook, dat hij deze in de opeenvolgende drukken van zijn Cahier heeft laten staan." (blz. 128)

Verschillende detailkwesties worden door dr. Schelhaas besproken, en het blijkt telkens weer, dat de nieuwe kritiek niet zo vast in haar schoenen staat als zij voorgeeft.

Uit de aard van de zaak zijn er ook ten aanzien van het boek van dr. Schelhaas kritische opmerkingen te maken. Wegens de omvang van deze paperback is hij soms al te beknopt en zou men willen vragen: gaat u hier of daar nog eens dieper op in. Sommige van zijn verwijzingen zouden beter in noten onder aan de bladzijde geplaatst kunnen zijn met een wat ruimer meegedeeld materiaal uit de aangehaalde werken. Wanneer de uitdrukking 'formeel Schriftgezag' wordt gebezigd, verdient deze, vooral na wat dr. Berkouwer hierover schreef in zijn boeken over de Heilige Schrift, een diepergaande bespreking.

Maar deze opmerkingen zijn van ondergeschikt belang; hoofdzaak is, dat een stem uit de gemeente is opgegaan, die door velen moet worden gehoord, omdat ze aan velen wat te zeggen heeft.

Niemand zal kunnen ontkennen, dat we leven in een crisis-tijd; voorstanders van de nieuwe theologie spreken van een aardverschuiving (Kuitert), dr. Schelhaas noemt het een grondverschuiving (blz. 65); in een tijd, waarin zulke processen op gang zijn doet ieder goed zich rekenschap te geven van de fundamenten, waarop zijn levenshuis is gebouwd; het boek van dr. Schelhaas kan daarbij goede diensten bewijzen.

Dr. L. Praamsma.

Vergeving

Zijn tijd in de gevangenis
Was bijna nu voldaan.
Het was nog maar een korte tijd,
Dat hij naar huis kon gaan.
Hij wilde echter weten,
Of hij wel welkom was
En daarom stond er in een brief,
Die zijn familie las:
"Als g' me alles hebt vergeven,
Neem dan een groot wit lint
En hang het in die grote Linde
Die men langs de spoorbaan vindt.
Zie ik dit lint, dan weet ik zeker
Dat alles is teniet gedaan,
Maar kan ik niet dit lint ontdekken
Dan kan ik niet naar huis toe gaan."
Als dan de tijd van vrijheid nadert
Dan is toch alles wel wat vreemd,
Als hij weer als een vrije burger
De trein naar huis toe neemt.
En als hij dan zijn stad benadert
O kijk, o kijk, het lijkt een droom,
Niet één, niet twee, maar niets dan linten
Ontdekt hij in die Lindeboom!
— — — — — — — — —
Hoe vaak moet ik mijn broeder nu vergeven,
Zo vroegen de discip'len aan de Heer:
Niet één, niet twee en ook geen honderd,
Maar zeventig maal zeven keer.

John Van Ast.

Voor een geslaagde vakantie met de hollandse gezelligheid.

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Geen charter. Geen lidmaatschap van club nodig.

29-45 daagse retours TORONTO—AMSTERDAM
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U kunt er zelfs op doorvliegen naar Londen of Parijs als U dat vooraf regelt!

Wanneer U hebt bepaald op welke dag U wilt vertrekken en hoe lang U weg wilt blijven, bel of bezoek dan Uw reisbureau of the KLM. U zult er verbaasd over zijn hoe weinig U betaalt voor een individuele reis.

$348* MONTREAL—AMSTERDAM RETOUR

17-28 daagse excursietarief.
September t/m mei.

En, mocht U voor vacantie naar andere Europese bestemmingen willen vliegen, dan weet U dat er in alle belangrijke steden in Europa KLM kantoren gevestigd zijn waar vriendelijk en veeltalig KLM personeel voor U klaarstaat.
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Dus U ziet, lage tarieven zijn slechts een van de redenen waarom ervaren reizigers de voorkeur geven aan de KLM.

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KLM

Congratulations

With much gratitude to God we hope to celebrate with our parents

NIKOLAAS LUITE GAZENDAM

and

MARTJE GAZENDAM,
née CUPERUS

the occasion of their 50th wedding anniversary on May 19, 1971.

Their thankful children:

Nick and Jannie Gazendam,
Rexdale, Ont.
Peter and Gerda Gazendam,
Ottawa, Ont.
Hilco and Janny Gazendam,
Assen, Neth.
Hank and Martha Datema,
Ottawa, Ont.

and 8 grandchildren.

Ottawa 12, Ont.
21 Rongail St.

On May 20, 1971, the Lord willing, we hope to remember with our dear parents and grandparents

EDUARD ALBERTUS BOSMAN

and

JANNA BERENDINA
BOSMAN—WIGGERS

their 50th wedding anniversary.

Their thankful children:

Acton, Ont.:
Henry and Gerda Kuiperij.
Enschede, Holland:
Henk and Johanna Bent.
Tupperville, Ont.:
John and Riek Bosman.
Brampton, Ont.:
Reind and Wilma
Wikkerink.

and 21 grandchildren.

The children hope to celebrate this happy occasion with them on June 15 in Holland.

Damstraat 47,
Aalten, Holland.

On Thursday, May 27, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

OTTO KROLL

and

GRACE KROLL—KNYFT

their 45th wedding anniversary.

May the Lord continue to grant them His rich blessing.

Clarence and Ann Kroll,
Strathroy, Ont.
John and Hilda VandenDool,
Chatham, Ont.
Alex and Shirley Kroll,
Strathroy, Ont.
Harry and Martha
Vander Werf,
Strathroy, Ont.
Ralph and Alice Deelstra,
Wyoming, Ont.

77 Doume St.,
Strathroy, Ont.

We are grateful to the Lord that we may celebrate with our parents

JAN MAZEREEUW

and

MARGARETE MAZEREEUW—
TUGEMANN

their 45th wedding anniversary on May 27, 1971.

Their grateful children:

Piet and Jannie Mazereeuw,
Taber, Alta.
Alfred and Jannie Mazereeuw,
Moorefield, Ont.
Emmy and George
Op den Dries,
Lacombe, Alta.
Helmut and Marguerite
Mazereeuw,
Burdett, Alta.
Aavina and Henk Rodermond,
Medicine Hat, Alta.
Martha and Siep Nieuwenhuis,
Lethbridge, Alta.
Jannie and Joe Van Kuelen,
Lethbridge, Alta.
Rients Mazereeuw,
Lethbridge, Alta.

And 35 grandchildren.

Box 192, Taber, Alta.

On Sunday, May 23, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

ROELF LINSTRA

and

MAAIKE LINSTRA—VAN ES

their 40th wedding anniversary.

May the Lord bless them for each other and for us all in the years to come.

Their grateful children and grandchildren:

Hensall, Ont.:
Rita and Klaas Van Wieren,
Patricia, Robert, Kenneth.
Strathroy, Ont.:
Anne and Peter Renkema,
John, Ronald, Wayne.

R.R. # 2, Ripley, Ontario.

Pernis 1931 — St. Catharines 1971

CORNELIS VAN DIJK

and

NEELTJE VAN DIJK,
nee DEN AREND

hope to celebrate their 40th wedding anniversary on May 27th, 1971.

Psalm 4:9b.

Their grateful children:

St. Catharines, Ont.:
Gary & Audrey Van Dijk,
nee Klein.
Galt, Ont.:
Tom & Lina Zylstra,
nee Van Dijk.
Amsterdam, the Neth.:
Arie & Uienke Van Dijk,
nee Wolters.
St. Catharines, Ont.:
Homer & Joan Bruinsma,
nee Van Dijk.
John & Audrey Van Dijk,
nee Langendoen.
Charles.
Gerard.

10 grandchildren.

4 Edward Ave.,
St. Catharines, Ont.

On Sunday, May 16, 1971 we celebrated with our dear parents and grandparents:

RAY DE JONG

and

SYLVIA DE JONG—ALGERA

the occasion of their 35th wedding anniversary.

We hope and pray that God will grant them many more years of joy and happiness together.

Their grateful children:

Gertie & Bert van Rootselaar,
Stony Plain, Alta.
Anne & Ralph van Reenen,
Edmonton, Alta.
Margo & Andy de Jong,
Westlock, Alta.
Chris & Terry Kuhnert,
Edmonton, Alta.
John de Jong,
Westlock, Alta.

And 11 grandchildren.

R.R. # 1,
Summerland, B.C.

1936 — 1971

On Monday, May 17, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

ROBERT BAKER

and

SYLVIA BAKER—SCHURER

their 35th wedding anniversary.

We pray that the Lord may give them many more happy years together.

Their grateful children:

Limehouse:
Albert and Freda Snippe,
John, Sylvia, Diana,
Robert and Deborah.
Lambeth:
Renso and Clara Meyer,
Sonya, John, Angela and
Michelle.
Geogetown:
Wayne and Evelyn Baker,
Melanie and Michael.
Clarence and Betty Baker,
Janine and Rodney.
John and Agnes Baker,
Denise and Robert.
Kingston:
John and Agnes Bylsma.
David and Susanne.
Goderich:
James Baker.
Kingston:
Catherine Baker.
Limehouse:
Robert Baker Jr.

With much thankfulness and gratitude to God, we hope to celebrate with our parents and grandparents

JOHN GEERLINKS

and

AALTJE GEERLINKS—
BLANCKE

the occasion of their 35th wedding anniversary on May 28, 1971.

Their thankful children and grandchildren:

Drayton, Ont.:
Bert & Grace Geerlinks,
Donald, Joanne, Shirley,
Randolph & Kevin.
Moorefield, Ont.:
John & Jane Geerlinks,
Johny, Murrey & Arlene.
Brampton, Ont.:
Fred & Jeuny Geerlinks,
Johny & Robert.
Brampton, Ont.:
George & Rita Geerlinks.
Brampton, Ont.:
Henry & Mary Eijgenraam,
Denise & Lee Ann.
Brampton, Ont.:
Ron & Jean King,
Mark.
Harry at home.

Open House at Drayton Chr. Ref. Church, 8-10 P.M.

News from the Ontario Alliance of Christian Schools

1. Mr. John Postma is the new representative of the Teachers on the Alliance board. Mr. Postma is the principal of the Calvin Christian school in Chatham.

2. Both the OCTA (teachers) and the Ontario Christian Schools Administration Association informed the board that their delegates are instructed not to vote in OACS board meeings.

The OACS board discussed these letters and has decided to reply stating the position that both organizations should take full meaningful part in the shaping of the Christian school movement. The OACS board is not a forum for competing interest, but a place for committed leaders of Christian education to serve the Christian educational movement in unity of purpose. Opportunity for discussion,, raising of motions and voting is part of meaningful participation in board matters.

3. The new board (old board) is: J. Terpstra, President; N. Vandooren, Secretary; M. Koole, Vice-President; W. Kleefman, Treasurer.

4. Committee appointments were reviewed.

The education committee includes as OACS members, A. Peetoom and J. Postma, and as additional members, Dr. A. DeGraaff, R. Klapwyk and J. Nieboer.

Other committees remained much the same and a complete list of committees will be sent to member boards.

5. The board was notified that on Saturday, May 29, 1971 a congress meeting will be held in the Toronto & District Christian High School, Woodbridge. The agenda will be mainly concerning the upcoming provincial election. The day will be spent exchanging views and insights as to how to best plead our cause.

The OACS board strongly urges attendance of congressmen and others who are involved in this work or who wish to be.

Mr. John Olthuis has again urged that contacts with MPP's be continued and intensified.

On Saturday, May 22, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

Mr. & Mrs.
DIEDERT LANGERAAP

their 35th wedding anniversary.

"I lift up my eyes to the hills, from whence does my help come. My help comes from the Lord, who made heaven and earth."

Ps. 121:1, 2

Their thankful children and grandchildren:

Symon & Alice Langeraap,
St. Ann's, Ont.
Harmke & Jan Baker,
Cayuga, Ont.
Pete & Marlene Langeraap,
Dunnville, Ont.

R.R. 1, Dunnville, Ont.

1946 — 1971

On May 16, 1971 we celebrated with our parents their 25th wedding anniversary.

Mr. WILLIAM BEIMERS
Mrs. FEIKJE BEIMERS—
VANDERPLOEG

John & Rita.
Wesley.
Garry.
Betty.
James Peter.
Henrietta Johanna.
Raymond William.

May the Lord spare them for each other and ourselves for many more years.

An open house will be held in the L.O.L. Hall, Hincks St., Renfrew, Ontario, where friends and relatives may call from 8 p.m. on May 29, 1971.

R.R. # 5,
Renfrew, Ontario.

The Hague 1946 — Burlington 1971

On Saturday, May 22, the Lord willing, we hope to celebrate with our parents,

LIPPE GEUSEBROEK

and

ELISABETH GEUSEBROEK—
OOSTERLEE

their 25th wedding anniversary.

Their thankful children:

Burlington, Ont.:
John and Margaret
VanderBoom.
Edmonton, Alta.:
Bill and Rita Geusebroek,
Philip Anthony.
Burlington, Ont.:
Betty and Ralph,
Janet, Philip, Joanne,
Nick, Evelyn.

933 Orpha Street,
Burlington, Ont.

On Friday, May 28, 1971, D.V., we hope to celebrate the 25th wedding anniversary of our parents

EDWARD T. VIERSEN

and

FRANCES VIERSEN
(née TALMA)

Children:

Roma and Peter Buwalda Jr.
Jessica and Frank (engaged).
Charles D.
Maynard H.
Edward P.

Mr. and Mrs. E. T. Viersen are also pleased to announce that on the same day the wedding will take place of their daughter

JESSICA SANDI

to

Mr. FRANK W. BUWALDA

son of Mr. and Mrs. P. Buwalda Sr., in the First Christian Reformed Church of Hamilton, at 7 p.m.

The receptions will be held simultaneously in the Battlefield Inn, 12 King St. E., Stoney Creek, at 8:30 p.m.

637 Mohawk Rd.,
Ancaster, Ont.

TEACHERS WANTED

Due to expansion, Durham Christian High School invites applications for

TEACHING

in a number of fields, esp. French. Send applications to: Mr. W. Bylsma, Principal, Durham Christian High School, Box 238, Bowmanville, Ontario.

THUNDER BAY CHRISTIAN SCHOOL

has an opening for

A TEACHER

for the school year 1971-1972, for grades 6-7. Preferably a male teacher. Please send letters to the Secr. Mr. T. Bakker, R.R. # 3, Thunder Bay (F), Ont.

HANEY PITT MEADOWS CHR. SCHOOL

needs a

PRINCIPAL - TEACHER

For information contact the secr. H. Blok, 12084 - 232 St., Maple Ridge, B.C., tel. 463-9140.

EDMONTON SOCIETY FOR CHRISTIAN EDUCATION

requires

ONE TEACHER

to teach French and Physical Education in the Junior high school and Typing and Accounting in the Senior High School, each approximately half time. No travelling involved. For further information and application forms contact Mr. James Tuininga, 14304 - 109th Avenue, Edmonton, Alberta or call 454-9357 or 455-2906 (evenings).

Abbotsford Christian School still is in need of a

FRENCH TEACHER

for the 1971/1972 school term. Please direct your inquiries or applications to the principal Mr. John Kampman, Box 175, Abbotsford, B.C.

DRAYTON needs

ONE TEACHER

for grades three and four (male preferred) for the school year 1971-72. Please contact Mr. Henry Schaly, Box 141, Drayton, Ont.

HOLLAND MARSH CHRISTIAN SCHOOL

is for the schoolyear 1971/72 in need of

TWO TEACHERS

for grades 3/4 and 5/6. Please address inquiries to Mr. A. Brouwer, Secretary, R.R. 2, Newmarket, Ont.

A Future Christian College in Alberta

A voluntary organization of Alberta residents, who want to advance the cause of Biblically directed higher learning in the province, received recently its incorporation papers under the name Christian College Association (Alberta). Its purpose is to establish a non-denominational Christian Junior College, where students will be instructed in the liberal arts, education and sciences, in accordance with the adopted Biblical Basis and Statement of Principles.

The study of Christian philosophy will be stressed at such a planned Junior College, as it provides the background and structural unity of conception for the special sciences.

A feasiblity study and the drafting of a constitution and by-lawss have preceded the incorporation of this Association. A preliminary Council of Trustees has been formed out of the 23 incorporators. A Board of 9 Directors was elected, in accordance with regional representation (among others Rev. R. A. Simpson, M.L.A., Calgary and R. N. Thompson, M.P., Red Deer).

On May 1, 1971 the first annual public meeting for all interested persons was held at the Pentecostal First Assembly in Calgary. Mr. R. N. Thompson and other speakers addressed the meeting on "Can a Christian College Shape the Future of the Church, the Society, the Family and Education?"

This public meeting was held in conjunction with the conference on: "New Directions for Society", sponsored by the Christian Education Foundation (Calgary) on April 30 and May 1 in Calgary. The need for this Future's Conference has grown as a response to the challenge offered by the report: "Social Futures — Alberta, 1970-2005", a study commissioned by the Human Resources Research Council.

Let's Play Chess

Editor: Charlie Hess

SOLUTIONS OF THE MARCH PROBLEMS

Nr. 436 (Seneca)

The key and threat in this two-mover can easily be found: 1. Q-QN7, thr. 2. R any, mate. However, finding the exact number of variations gave our solvers much more trouble. Most of our men simply counted all the possible black moves, forgetting, however, that not every black moye causes a white different move. None of our contestants found the exact number of 15 variations, 15 different white moves in answer to the black ones: (1) 1. —, Q-N7 or N8; 2. R-QN4; (2) 1. —, Q-R7 or QB6; 2. R-QB4; (3) 1. —, Q-Q8; 2. R-K2; (4) 1. —, Q-Q5 or K4; 2. RxQ; (5) 1. —, Q-K8; 2. RxQ; (6) 1. —, Q-KR1; 2. R-K8; (7) 1. —, Q-R5; 2. RxQ; (8) 1. —, Q-KB3; 2. R-K6; (9) 1. —, Q-KN2; 2. R-K7; (10) 1. —, PxR; 2. QxP; (11) 1. —, P-B5; 2. RxP; (12) 1. —, BxB; 2. R-N4; (13) 1. —, N-K6; 2. RxN; (14) 1. —, N-Q7; 2. R-K1; (15) 1. —, K-KN7; 2. R-KR4 MATE.

It is just amazing that a two-mover with just a few more than 10 pieces (called a Meredith) can contain such an abundance of variations. The author did a tremendous job.

Nr. 437 (Dikland-Layer)

1. R-R7, thr. 2. PxR/Q mate. This interesting original was very much appreciated by our solvers.

Nr. 438 (Guemard)

In this case only 6 of the 14 solvers scored maximum, which clearly proves that this 4-mover was far from easy. But all our men praised this problem highly. 1 (N(B3)-Q4; thr. 2. N-B2ch, K-N8; 3. NxP mate.

a. 1. —, BxRch; 2. K-R2!, B any ch; 3. N-QB2ch, etc., as threat.
b. 1. B-N; 2. N-QB2ch, K-N8; 3. NxPch, K-R8; 4. BxR mate.
c. 1. —, R-N6; 2. N-QB2ch, K-N8; 3. NxPch, RxN; 4. NxR mate.
d. 1. —, K-N8; 2. NxPch, K-R8; 3. NQ4-QB2 mate.

Nr. 439 (Geopth)

This two-mover was a bit tricky here and there. You couldn't solve this one at a girst glance. Someone in a hurry tried to do it and came up with 1. BxB, thr. 2. Q-B5 mate, very nice, but 1. —, R-QB3 destroys that beautifully. The only solution is 1. K-N3 (although this seems to be fatal!), thr. 2. R-Q4 mate. 1. —, Q-K4, pinning the white R; but 2. B-B3 mate, now it is clear why the K had to move first! Very enjoyable!

DUTCH

436. 1. Db7, dr. 2. T onv. mat met precies 15 varianten.

437. 1. Te7, dr. 2. fgD mat.

438. 1. P(f)d4, dr. 2. Pc2 sch, Kb1; 3. Pa3: mat.

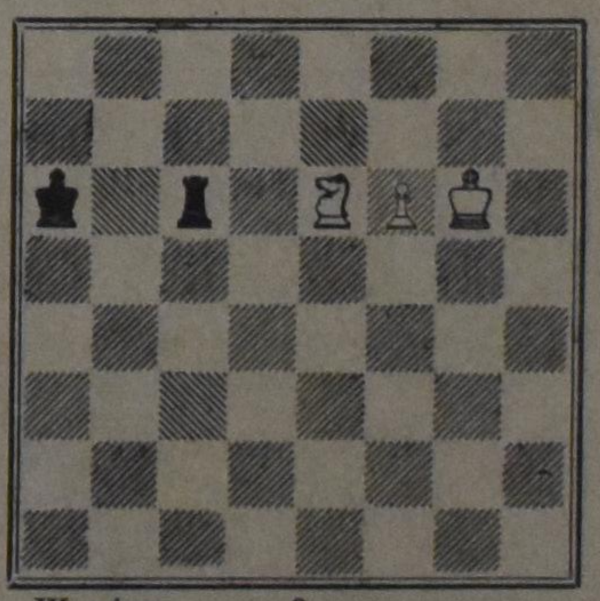
439. 1. Kg3, dr. 2. Td4 mat.

FOR YOUR ENTERTAINMENT

The position shown before was made up by Emanuel Lasker in the years around 1890 when his star was rising. In 1894 he succeeded in dethroning the world-champion Steinitz. He held the title for many years. Finally, in 1921 he lost against Capablanca.

The position, although artificial, has much to do with any normal game. Often it happens that in the end-game white is left with a Pawn, close to promotion, while black still has a Rook. This does not necessarily mean a loss for white. But in that case white should know the rules:

2



W wins — 3

The main solution is most important: 1. P-B7, RxNch; 2. K-N5!, R-K4ch; 3. K-K4, R-K5ch; 4. K-N3, R-K6ch; 5. K-B2!!, and wins by promoting the Pawn. Different black moves do not help either, as 1. —, R-B1?; 2. N-B7ch, K any; 3. N-K8 and wins. But white has to be careful: 2. K-N7 would draw after 2. —, R-K2 plus 3. —, RxP, just as 3. K-B6?? followed by 3. —, R-K8; 4. —, R-KB8 and 5. —, RxP. This is something to remember: you never can tell! **Dutch:** 1. f7, Te6:; 2. Kg5, Te5; 3. Kg4, Te4; 4. Kg3, Te3; 5. Kf2 wint. 1. —, Tc8; 2. Pc7 en Pe8. 2. Kg7?, Re7 maakt remise, evenals 3. Kf6?, Te1.

The day Lord's Day One spoke in court

by LOUIS M. TAMMINGA

Near the corner of York Street and Queens Quay, with Toronto's Harbour within a stone's throw distance, you will find the headquarters of the Ontario Labour Relations Board.

Not a very exciting building, dull and very bureaucratic.

But on this Wednesday morning, April 17, 1971, at 9 A.M., a hearing is to take place before the Board which will prove to be very exciting for many people.

Assembled in true court style the Labour Board will conduct its first hearing under bill 167.

But what is so exciting about an old bill, you say. Well, bill 167 was recently adopted by the Ontario Legislation, and it allows workers to resign from their unions. Instead of paying their dues to the union they may designate an equal amount to a charitable cause. Bill 167 may be seen as a small beginning of breaking the union's stranglehold on the worker. Before the present labor agreement in any place of employment runs out, workers have the freedom to apply under bill 167 for exemption.

But compulsory unionism is supported by unusually stubborn forces. Before this 17th of April is over that will be very clear. Bill 167 stipulates that the Ontario Labour Board must make sure that the religious motives of the applicants are bona fide and sincere. Only when the Board is fully satisfied, will it grant the request. And the forces of big labour are represented in the Labour Board (one third labour appointed, one third management, and one third government appointed). And the unions themselves are strongly represented at the hearings. No less than five union lawyers are present to discredit the motives of the Christian workers who feel conscience-bound to break with secular unionism.

Through the cooperation of the Committee of Justice and Liberty (C.J.L. Foundation) seven persons have been scheduled for this first hearing: Mrs. Grace Miedema, Mr. Anthony Vis, Mr. Cornelius Blokker, Mr. Klaas Stel, Mr. Ralph Terpstra, Mr. John R. Nobels, and Mrs. Diane Stroop.

It all seemed promising enough: each applicant a half hour, perhaps? After all, within the terms of bill 167 one would expect that a statement under oath about religious conviction would convince anyone of the applicant's good faith.

Not so!

As it would turn out, only one applicant, Mr. Klaas Stel, would take the witness stand. It would take over 5 hours of examination and cross-examination. And even then he would not be finished. The secular labour movement was to show its mortal fear for even the slightest crack in its totalitarian building. It is the mark of any such movement. This alone should wake up the whole Christian community which now takes labour-management relations for granted.

The court is called to order.

Chairman Reid of the Labour Relations Board functions as judge.

Without much formality he suggests that the arguments common to all the cases be heard and discussed. The five union lawyers quickly consult, some squabbling follows, the court is adjourned for a few minutes, and it is decided that each case be heard individually, and cumulative evidence be discussed if deemed profitable.

The judge rules that Mr. Klaas Stel be heard first.

Mr. Herridge, lawyer for C.J.L., summarizes the suggested approach for Mr. Stel in four points:

(1) The law states, "If objects to a **trade-union**". Our clients may object to CUPE, but may at the same time prefer another one (such as CLA-C).

(2) The law states that the Board must rule "on the religious convictions and beliefs" of the applicant, not that of his church or a creed.

(3) The law does not imply that an objective test can be applied to measure the validity of the applicant's motives. His individual conviction must be accepted for what it is.

(4) The law states "if he **objects**". It does not say, "if he **refuses**". Stel joined CUPE originally, but he objected to it, though he did not see fit to refuse.

On the Witness Stand

Now Mr. Klaas Stel, 61-year-old Dutch immigrant, is asked to assume the witness stand. "Our" lawyer Herridge begins the examination. From the questions and answers the life of a Christian man emerges. Came to Canada in 1952. Served as elder in the Christian Reformed Church of Woodbridge. Describes the duties and activities of an elder. Yes, he does support the Christian School, though his own children were then too old to profit from it. The nature of the Christian School is discussed. Its supporters must pay taxes to the Public School, pay for their own schools completely. True, he did join CUPE, since it was the only way to get steady employment, his first steady job in Canada for 5 years. Yes, he protested to union steward Owen Richardson and to representative Jack Brown, bot to no avail. Why now apply to get out of CUPE? Because CUPE is not based on the Bible. Stel states that he wants to serve Christ also in labour matters. After trying long and hard he was finally given a constitution and it made no reference to Christ. What about church-life? Well, it is only part of Christian life. All other activities must be based on Christian faith as well.

A small blue Psalter Hymnal appears on the scene suddenly.

The judge looks at it as if it was a document from another planet.

Mr. Herridge asks Mr. Stel to explain it to the board. Mr. Stel tells the court that it contains the confessions of his church, a summary of biblical teachings. He asks whether he may read from it. Granted. It becomes very quiet as Mr. Stel puts on his spectacles and pages in the Psalter. Then slowly, clearly, he reads from Lord's Day 1 of the Heidelberg Catechism,

"What is your only comfort, both in life and death?"
"That I . . .
"With body and soul,
"both in life and death . . .
"am not my own,
"but belong to my faithful Savior Jesus Christ,
"Who with His blood has fully satisfied
"for all my sins,
"and so preserves me . . .
". . . and makes me willing and ready
"henceforth to live for Him!"

Quiet again in court. Mr. Stel explains that he depends on Christ with soul **and body**, and hence can only be happy in a union which accepts the Word of Christ.

The courts accepts the Psalter Hymnal as exhibit No. 2, and the judge orders it filed.

This was a high point in the hearing. The real issue stood out clearly, simply, and convincingly. And, remember, all that in a difficult setting of a court hearing. That's why one can readily sympathize with answers of lesser quality. An example. The lawyer asks in what respect the activities of the union are unacceptable to Mr. Stel. The latter replies that he objects to the annual Christmas parties, some even having been held on Sunday. Though valid in itself, it side-tracked the real issue. CUPE's lawyers and the press exploited the weakness of some of the answers to the utmost. After all, hadn't a recent Christmas party been cancelled and the money given to charity? Stel, however, senses the weakness here. In a disarming way he returns skillfully to the issue. "I joined CUPE under protest, since there was no other way. Those who forced me to join bear a big share of the responsibility. Now that it is possible to resign legally it has become my personal responsibility to avail myself of this way out. Membership in CUPE bothers me, because the whole outlook and practice are not Christ-centered".

The Union Lawyers Cross-examine

CUPE lawyer Armstrong now begins the cross-examination which will last for several hours. The other lawyers slip him notes off and on and confer with him orally. All this time, even during the lunch-hour, no one may have contact with Mr. Stel.

Lawyer: "Did you belong to a union in Holland?"

Stel: "No, I was an independent gardener."

Lawyer: "Didn't you know you had to join the union when you applied for a job as a gardener with the Township of North York?"

Stel: "Yes, shortly after I started I learned that I had to join the union. It may have been printed on the application form, but my attention was drawn to it only after. So, I had to make a spiritual decision: join the union or lose the job."

Lawyer: "You maintained your spiritual health and good standing in your church in spite of joining the union?"

Stel: "Yes, I am a member of the Woodbridge Christian Reformed Church in good standing."

Lawyer: "Do you know Mr. Gerald Vandezande; is he a member of your church?"

Stel: "He is the Executive Secretary of the Christian Labour Association. I think he belongs to the Second Christian Reformed Church."

(Continued on page 12)

THE ECHO

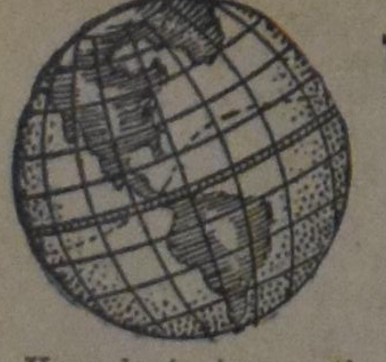
BY ALEXANDER CLARK, D.D.S.

We are all of us more or less echoes, repeating involuntarily the virtues, the defects, the movements, and the character of those among whom we live.
— Joheph Joubert, French essayist (1754-1824).

I called aloud in a mountain glen;
My voice in echo returned, again.
Not one voice answered, but ten strong came,
Each one more distant, but all the same.
Not one had altered the message sent;
Not one voice rolled back on mischief bent.

I whispered once — it was to a friend —
The story I thought with him would end.
But he spread the tale with avid glee —
A stunning echo returned to me.
That thoughtless whisper had quickly grown
To a scandal a knave would fain to own.
Scarcely a sentence returned as sent;
All came thundering, on mischief bent.

The only solace I think of now
Is to take a pledge and make a vow —
That not one word will I give voice,
Unless it can help another rejoice,
Or will open some new fount of joy,
Where my friends may come to seek employ
In worthy pursuits, and not digress
To gossip twaddle and nothingness.



THE WORLD AROUND US

Yugoslavia

Yugoslavia is a rather unique country; artificially created by the victorious powers in the aftermath of World War I, its people consist of Serbs, Croats, Macedonians, Montenegrins, and a few Turks. The Croats were mainly western orientated (and largely Catholic in reilgion), while the Serbs are generally Greek Orthodox and Russian orientated. The Macedonians in the south have close historical and cultural ties with Bulgaria, but the Shiptars who inhabit the Kosmet region, have a close affinity with the Albanians. To a large extent these ethnic divergencies are still very much present in Yugoslavia and produce frictions which make it extremely difficult to devise a national policy which will satisfy all the sectors of the nation. During the Second World War Yugoslav resistance against the Nazies produced some cohesion, largely due to the efforts of Josip Tito who managed to rise above the ethnic differences. But Tito will be 79 this year and everyone is aware that he cannot be the leader for much longer. In order to prepare for that day a number of governmental changes have been made, but they may not be sufficient to overcome the major problems presently facing the nation.

The biggest problem is the economy of Yugoslavia. Croatia, and to a slightly lesser extent Slavonia, are the most economically developed parts of the nation. Although only containing one-quarter of the population, these areas account for almost 70 per cent of the industrial production and a like portion of the foreign trade earnings. These two regions complain bitterly that their further development is held back by the Cental government because too much money is used to help the poorer regions — e.i. Serbia, Macedonia, Montenegro and Bosnia-Herzegovina. Since Belgrade is the seat of the federal power, and is also the capital of Serbia, and has traditionally been staffed largely by Serbs, the dissatisfaction of the northern regions is understandable when viewed from a regional point of view.

The economic problem is especially urgent today because the nation is in great difficulty. In recent years both producer and consumer demands have grown much faster than the economy's ability to satisfy them. This inflationary trend has pushed the cost of living up by 11 per cent in each of the last two years. There is a very large foreign trade deficit which reached 1.2 billion dollars in 1970. Yugoslavs working abroad (there were 850,000 of them in 1970), and the income from tourists reduced this balance of payments deficit to $370 million, but this is stll much too large and steps have been taken to overcome the defcit. A few measures have been implemented to date. In December 1970 a ceiling of 11 per cent on wage increases was set which was to last until April 30, 1971. In January 1971 the dinar was devalued by one-quarter of its value, a move designed to improve the position of Yugoslav tourism and exports, and to discourage the impart of foreign goods.

But these are only short-term solutions which do not really get at the heart of the problem. The main reason that no stiffer regulations are implemented is that Yugoslavia, because of recent changes in the government structure, has a very decentralized system of government. The traditionally centralized, authoritarian type of government typical of communist countries was abandoned after the break with Moscow in 1948. Since then the centralized power structure has gradually been modified to the point where today both the party and governmental organizations at the republican (regional) level are beginning to rival the central government in Belgrade. This has allowed for numerous clashes between the federal and regional government and only the personal intervention of President Tito on many occasions has prevented serious clashes and schisms. There is no doubt that Tito is one of the most important factors in Yugoslavia today as far as keeping the country together is concerned. He rises head and shoulders above the other government officials and he is liked by virtually all the people and loved by a great many.

Even with the prejudices and differences which set Yugoslavs of different nationalities apart from each other, there is still a strong loyalty to the nation-state as a whole. The really big problem is to find a workable arrangement that is acceptable to all. In all likelihood this will mean that the economic development of the country will be uneven. If Yugoslavia is to remain competitive in world markets, and improve her overall standard of living, she must allow freedom to those sectors of the economy that can best compete in the world markets. This means that certain areas will remain relatively underdeveloped and poorer than the more industrial areas.. If this is not in accordance with Marxist doctrine, it may not bother too many Yugoslavs; they have taken a rather different approach to communism ever since the break with the Moscow party line in 1948. This is especially noticeable in Yugoslavia's foreign policy.

In this area the country has followed a free and open path very different from some the other communist countries. Yugoslavia has restored full diplomatic relations with the People's Republic of China, as well as with the Vatican. President Tito played a central role in the Third Conference of Non-Aligned Countries held in Zambia in September 1970. And President Richard Nixon, who paid a state visit last fall on Tito's invitation, was warmly received.

Yugoslavs are obviously willing to practise a positive role in world policy and is not caught up in ideological dilemmas as is the case with Russia and China. In spite of internal bickering, Yugoslavs are quite determined to run their own affairs and will not brook any outside interference. This last point was obvious during the 1968 invasion of Czechoslovakia when Yugoslavia mobilized its forces and openly stated it would fight any invaders regardless of their ideology or position in the world. The implication against Russia was obvious to everyone.

It is quite likely that if any power, or power bloc, attempts to take advantage of the internal strain that will lie ahead when Tito leaves the scene, the feuding nationalities will unite to present a united front against the foreign interventionist. The extent of the unity and cohesiveness of the Yugoslav nation-state may in the final analysis depend more on the action of other countries than on internal developments.

J. J. Bout.

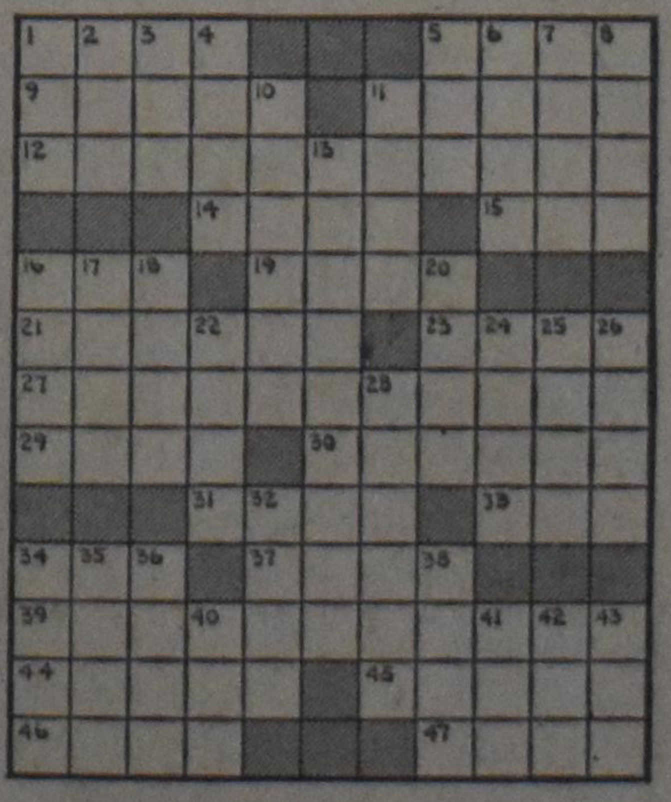
CROSSWORD PUZZLE

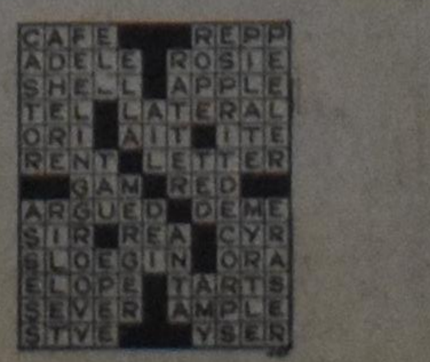
ACROSS

1. Something for Perry Mason
5. Speech defect
9. Word on a wanted poster
11. Serve the soup
12. Lose an opportunity (3 wds.)
14. Hurry along
15. Caustic substance
16. Drop bait
19. Choir member
21. Prince Edward ——
23. Defrost
27. Early (3 wds.)
29. Shakespearean king
30. Elman's instrument
31. Balanced
33. Singular
34. Nog of Old England
37. Jejeune
39. Holmes' address (2 wds.)
44. Complete
45. Rarin' to go
46. Take on cargo
47. Lean-looking

DOWN

1. English river
2. Mohammed's son-in-law
3. Little girl
4. Towards sunrise
5. Chemist's milieu
6. False god
7. Do in
8. For ——'s sake!
10. String of pearls
11. Latvian
13. Those remaining in office
16. Part of a telephone
17. Tennis star
18. Entreaty
20. Conductor, —— Klemperer
22. Swiss river
24. Hawaiian city
25. Surrounded by
26. Direct one's way
28. Limited
32. Diversify
34. Actor, Walter ——
35. Volcanic spew
36. —— out (supplemented)
38. Cheerless
40. Before
41. Conceit
42. Poetically even
43. Experiment





SOLUTION to previous Crossword Puzzle

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

After-Conference-Thoughts

The statement of consensus as it was unanimously adopted and issued by the St. Catharines Conference, will stay with us as a clear proof of God's truth and mercy. Many people have brought this conference before God's throne of grace. The Lord has done much more than we could ever ask for, by granting that the open discussion of many hours led to the desired unity between brothers in the same faith.

Prayer played an important role in the program of the conference itself. The discussion took place in the very presence of our Lord. Almost right from the start it became clear that all the participants, whatever their views, strive to continue in the traditions of the Reformed faith. It was a heartwarming and beautiful experience that a spirit of mutual acceptance as brothers in Christ prevailed throughout all the sessions. Time and again we gave thanks to God for the evident guidance by the Holy Spirit. He made us understand that we belong together in the tremendous struggle of this modern age, together in Him Who loves us.

If anything made an impact on the people involved it was the feeling of our own weakness. We began to realize our shortcomings more and more. Certainly, we want to obey our Lord and Master as perfectly as possible, but it came to our minds, as could be learned from observations made and speeches held, that "even the holiest men, while in this life, have only a small beginning of this obedience," as our Heidelberg Catechism puts it. From all that the Holy Spirit taught us those days who have understood that we have to be humble and modest when we bring forward the results of our studies. We have no reason at all to exult over own achievements in a triumphal way, because the reality, as Paul described it, is like this, "Our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. What we see now is like a dim image in a mirror; then we shall see face to face. What I know now is only partial; then it will be complete, as complete as God's knowledge of me." If we keep this in mind we may get a better understanding of the statement of consensus which reads in #3 as follows: "The members of the conference agree among themselves and ask others to be more careful in the future, in word and action, not to alienate others as equals in a serious address to the problems which the Christian community faces. Vigourous expressions of convictions and opinion are to be welcomed but should be accompanied by the responsibility, wisdom, and tolerance of Christian love, and serve the broad interests of the entire Christian community. These aims can only be achieved through that Christian service which Christ has commanded us to render."

The editorial committee of our paper deserves sincere thanks for all the trouble to organize this conference, the chairman, Rev. J. Geuzebroek for the excellent job he did, many churches in Canada for their kind contributions they made to cover the expenses, and the Maranatha Christian Reformed Church of St. Catharines which took care of the many guests during three days in such a splendid manner. In more than one respect the conference is just unforgettable.

BETTER KNOW YOUR BIBLE

It is necessary to examine the source of all "Christian" pronouncements and contributions to current discussion, and to see whether they are consistent with the Scriptural standards. This is an important reason why individual Christians should know their Bible well, for otherwise they have no defense against being duped by plausible-sounding theologians and ecclesiastical confidence men.

—Harold O. J. Brown in Christianity and the Class Struggle.

WHY STUDY THE BIBLE?

When the Bible is understood and taught as information in which we meet God, when our goal in teaching and reading is to be responsive to the One who speaks to us, then we move beyond information and beyond law into the realm of personal relationship. And it is only this — personal relationship with God — that can transform persons.

—L. O. Richards in Creative Bible Teaching.

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If there is no hell then all that is left of Christianity is a system of ethics. —G. Gorer.

GENUFLECT

Our churches do not use this verb in their orders of worship. However, I do hope that our church members are bringing it into practice in their personal and family lives.

Genu is Latin, meaning the knee, while the verb flectere, in the same language, means to bend. So: bend your knees before your God when you worship Him! Make genuflection your daily custom!

TRY IT

No. 42

A-bulb-jear was one of Israel's judges.

Solution No. 41:

Bashemath (Ma has bath), one of Esau's wives.

SCANNER

Let us start with a story which happened long ago:

THE CONVERSION OF BILLY SUNDAY

One Sabbath afternoon in Chicago, a group of ballplayers entered a saloon. When they emerged, they saw a group of people playing instruments, singing gospel hymns, and testifying of Christ's power to save from sin. Memories of a log cabin in Iowa, an old church, and a godly mother raced through the mind of one of the ballplayers. Tears came to his eyes. Presently he said, "Boys, I'm through! I'm going to turn to Jesus Christ. We've come to the parting of the ways." Some of his companions mocked him, but others were silent. Only one encouraged him. He turned from the group and entered the Pacific Garden Mission.

Later the ballplayer told what occurred: "I called upon God for mercy. I staggered out of my sins into the outstretched arms of the Saviour. I became instantly a new creature in Him!

"The next morning at practice, my manager, Mike Kelly, greeted me and said, 'Billy, I read in the paper what occurred yesterday. Religion isn't my long suit, but I won't knock you, and I'll knock the daylights out of anyone who does.'"

The converted ballplayer was Billy Sunday, who became the world-renowned evangelist.

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WE READ

...in The Prairie Overcomer that the best use of the Bible is to read it through, note it down, pray it in, work it out, pass it on.

...in Christian Times that seven out of eight Christians in the entire world do not own a New Testament.

...in Christianity Today that a spiritual upsurge has been reported among the space technicians at Cape Kennedy. It is said that no fewer than thirteen of the highly-paid scientists have already resigned to enroll in theological study or take church jobs, and seventy-one in all have made commitments for full-time Christian service.

Both from "Christian Cynosure".

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The following "discussion" was taken from Rev. Hegger's "On the road to Damascus":

DISCUSSION WITH PAUL VI

A reader wrote to us: "According to Paul VI is celebacy '. . . a continuous exercising of Christian perfection'. If it would be so, we would all have to remain unmarried, because we are all called to perfection: 'Be ye therefore perfect, even as your Father who is in heaven is perfect.' (Matt. 5:48).

The Lord also gave instructions concerning the Nazarites, the state of a secular person who was set aside for God. But the command to stay unmarried was not given by God to those consecrated ones. See Numbers 6:2-5; Judges 13:5; 1 Sam. 1:11."

Our comment: We totally agree. What was commanded the Nazarites, was complete abstention from usage of wine. But the priests definitely have no ill feelings towards wine.

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HEAR! HEAR!

"An area where the content of our preaching is weak in specific application, is in the matter of **presenting the whole Christ to the whole man.** It is to be feared that we have returned to a Romish concept of faith in our day. We must never forget that one of the great issues which the Reformers brought into focus was that faith was something more than an "assensus", a mere nodding of the head to the body of truth presented by the church as "the faith". The Reformers set forth the biblical concept that saving faith involved a trust and commitment involving the whole man with the truth which was believed and with the Christ who was the focus of that truth. The time has come when we need to spell this out clearly in categorical statements so that people will realize that a mere nodding of assent to the doctrine is not the essence of saving faith. They need to be brought to the understanding that saving faith involves the commitment of the whole man to the whole Christ as Prophet, Priest and King. If this is done, we shall no longer hear all this talk about "believing" but not "surrendering". Our evangelical circles are filled with evidences of unbiblical attempts to divide Christ as Saviour and as Lord. Much of the deceptive heresy based on this concept of a divided Christ would be swept away by the clear preaching of the whole Christ to the whole man."

From the pamphlet "What's wrong with preaching today?" by Rev. Albert N. Martin, N-Caldwell, N.J., U.S.A.

HITHER and YON

The Cornwall, Ont. C.R. Church bulletin carried this very important message:

LA VOIX RADIOPHONIQUE DE L'EGLISE CHRETIENE REFORMEE:

Case Postale 5092, Ottawa, Canada. That's the name and address of the French Language broadcast of the Back to God Hour.

Dr. Nederhood writes: "We have been pleased to increase to coverage of the French language broadcast. Time has opened up on a 50,000 watt station in Montreal, CKAC. We have placed the program on this station at 7:30 a.m. and we expect that this move will make the French language broadcast in Quebec considerably more effective.

Rev. Aaron Kayayan periodically supplies us with new material. His messages are extremely appropriate in terms of modern ideological crisis.

The increase in power in Montreal has once increased our costs — this time in the amount of $2000 per year. This is a considerable amount, especially since the gifts which we were receiving from our Canadian churches have dropped off considerably. We are hoping that our churches in Canada will now respond to this new challenge with special gifts and offerings. If these are not forthcoming, frankly, our French program faces curtailment.

. . . We pray that God will lay a burden for this work upon your hearts. May He bless us all as we work joyfully together."

Let all of us in Canada react to this message!!

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Next Sunday evening we will have a special worship service, with Rev. Quartel preaching the sermon on the Power of God's Word. Mr. J. VanderBoom, Director of the Canadian Home Bible League of which Rev. Quartel is a member in the Council of Reference, will inform us of their work of placing the Bible all over the world. The Bible League works together with the Wycliffe Bible Translators, an organization that is busily at work, as there are still over 2,000 languages which do not have even one Gospel in that particular language. After the service Mr. VanderBoom will show the film "In Spite of Storm."

Kitchener, Ont.

•

Reactions to the St. Catharines Conference in church bulletins:

We cannot be thankful enough to the Lord for the spirit of oneness that prevailed during these two days of constant meetings. Tiring but very rewarding. Oh yes, this will not be the end of meetings but there is good reason to expect that also in the future as brothers of one house we will be able to continue in this work of the Lord. Thanks for your prayers!

C.R.C. of London, Ont.

All in all, we felt that we could praise God for unexpected blessings and closed the conference with the statement: "we thank our God Who heard us in prayer, by forgiving us in our offensive conduct and in bringing us to closer unity."

C.R.C. of Kitchener, Ont.

Open and frank discussions were held. Of course nobody expected that all problems could be solved, but this conference may have contributed greatly to a better understanding and a greater willingness to listen to each other. The general feeling at the end of the conference was one of satisfaction and joy, that we could talk frankly and while disagreeing yet respect each other as brothers.

C.R.C. of New Westminster, B.C.

With thankfulness to God we report that the Conference which the Editorial Committee of Calvinist-Contact called to reduce the tensions and restore harmony in our Christian Reformed community, was indeed used of the Lord to do just that.

Immanual C.R.C. of Hamilton, Ont.

With thanks to God I may report that many of the conflicts, though not necessarily all removed, were openly discussed, and agreement was reached on many points. Surely there is need for further discussion on some issues, but the conference was able to arrive at six basic resolutions which have been published.

C.R.C. of Grimsby, Ont.

One of the concerns of the St. Catharines Conference which I attended was the "radical rhetoric" said to be employed by members of the A.A.C.S. Rhetoric, the dictionary tells us, is the artful use of words. The word "radical" in this connection suggests a massive break with the past and sweeping changes to be introduced without delay. Together these two words bring to mind the picture of the public speaker who shouts to us that a new world must be fashioned — today rather than tomorrow.

Most people inside and outside the church resent this kind of talk. They feel threatened by it and find it divisive. If the A.A.C.S. causes that much trouble with its inflammatory speeches, they say, then we want no part of it. The question is now whether Christians should not welcome radical renewal. Are we not born to a new life in Christ? to serve the Lord always? to anticipate that future in which all things are made new? Is not the Bible itself full of radical rhetoric? Why should committed Christians be made so uneasy by the call to a different, a new style of life?

First C.R.C. of Edmonton, Alta.

YOUTH INITIATIVE

Heartwarming news in this respect comes from Barrie, Ont. The C.R. Church bulletin carried this note:

Congregation, as you may have heard, our tape recorder is defective beyond repair. That means our sick and shut-in are robbed of their contact with God's Word in our church. We as Y.P. felt we should not let this happen. Therefore the consistory was given our go ahead to buy another that we will donate to the church. At a future date you may be asked to have your car washed for this purpose. Please support us. No one has the right to hold back the Word of God from those who are eager to listen.

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READING

The minister of the Willowdale, Ont. C.R.C. wants his people to read good books and papers. Here is what he wrote in the church bulletin:

Do you read? Our lack of reading is the deadly silent enemy of Christian life. The less you read, the less the growth of Church and Kingdom means to you. Read good books, read papers such as The Banner, Insight, Calvinist-Contact, The Guide of the C.L.A. and the Christian Vanguard.

Speaking of evangelism: for the services at the various institutions we need speakers. What sort of speakers? Speakers who can talk for 15 minutes in a very simple and direct manner about salvation in Christ. And don't say right away that you can't do it, after all the years of investing in you! Tell Joe Scout that you volunteer, or phone the minister.

•

The following publication was found in the C.R.C. bulletin of Peterborough, Ont.:

WHAT'S NEW IN GUINEA?

There are some 500 dialects and languages spoken in New Guinea but Pidgin English is the language which is increasingly in common use all over the country. The New Testament in Pidgin English, produced recently by the Bible Society, continues to be in great demand. A New Guinea Pastor, writing to friends in New Zealand reports:

"Recently I carried eight copies of the Pidgin English New Testament up to a village in the hills. This involved a motorcycle journey of an hour-and-a-half, a stop overnight, and an all-day walk up and down mountains. When I began selling, eight copies were not enough, as people from other villages around heard and came asking for copies. I even sold my own copy. 'How many more have you got back at Kekesu?' 'Only ten left out of the 300 copies which I got a week ago!' 'We need thirty here.' 'All right, I'll order more.'

"When I got back I ordered fifty. These arrived within a week, as did twenty others from another place. The people came down to Kekesu (a two-day walk for them) and took back with them twenty copies, and we also sold several more. The village people said they would like more later because the Roman Catholics and the Seventh Day Adventists are wanting them, too. We sell the New Testament in Pidgin English for $1.00 in the local currency. I know it cost $3.00 so we are most grateful to the Bible Society for providing it much below cost."

•

Some food for thought, called "Quote of the week", found in the bulletin of Grimsby, Ont. C.R.C.:

"The greatest need of christianity in our generation is not for more church members, but for better ones. Not for those who profess commitment to the will of God, but for those who do it. Not for those who claim to be moved by the Spirit of God, but for those whose life style is such that men everywhere know without being told that these persons belong to Jesus Christ." Harold Lindsell in Christianity Today.

HOLLANDSE DAG

Drayton - Moorefield

Op ZATERDAG 12 JUNI A.S. hopen we als oud-Hollanders weer samen te komen, nu in de ruime Drayton Arena.

U kunt luisteren naar Muziek, Zang en Voordrachten en naar Ds. Quartel van Listowel als spreker in de namiddag.

Kom dus 12 Juni naar Drayton!

Aanvang 10 uur. — Koffie vrij. — Neem uw eigen lunch mee.

De Commissie.

God has entrusted another child who we have named

DAVID CHRISTOPHER

to our care and He has made all things well. May He give us the grace and wisdom to bring all our children up to His Glory.

The thankful parents:
John and Ann Vellinga.

The happy brothers and sisters:
Peter, Margareth, Patricia, Joanne, Sonya, Gordon, Andrew Michael.

May 3rd, 1971.

R.R. 1, Smithville, Ont.

With thanks to God, the Creator of Life, we joyfully announce the birth of our daughter and sister

KAREN JANINE

Born May 6, 1971.

Lambertus and Greta Klompmaker,
John,
Glenn.

37 Concession St. E.
Bowmanville, Ont.

Langs deze weg betuigen wij onze hartelijke dank voor de vele kaarten en belangstelling, ondervonden bij ons 45-jarig huwelijksfeest.

A. R. KIERS.
R. KIERS—KARSTEN.

R.R. 3, Wellandport, Ont.

Due to illness we will have no reception for our 40th wedding anniversary.

Mr. & Mrs.
JACOB WESTERHOFF.

Hillier, Ont.

Due to illness there will be no Open House, as announced, for our 45th wedding anniversary.

Mr. & Mrs.
E. J. WIGBOLDUS.

R.R. 1, Ayr, Ont.

For Rent: 1 mile from Port Carling in Muskoka Area:

FURNISHED 2-BEDROOM COTTAGE

on private $2\frac{1}{2}$ acre wooded island. Gas stove, fridge, lights & 2 rowboats included. C. Kooger, R.R. 1, Cannington, Ont. Phone: 705 - 432-2147.

CLEAN FURNISHED HOUSEKEEPING ROOMS

girls only, corner of McNab and Herkimer Sts. in Hamilton, Ont. Linen supplied. Call after 6 p.m. 527-7000 or 527-8346.

CEDARHOLM

Cottages and camping on beautiful Kennebee Lake, halfway between Ottawa and Peterborough. Excellent fishing, swimming, boating. Nice sandy beach. S. Pranger, R.R. 1, Arden, Ont. Tel. 335-5324.

Wanted:

MATURE CHRISTIAN LADY

one child no objection, as housekeeper for a motherless home. (S.W. Ontario.) Inquiries to Box 2346, Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Looking for an

ALL-ROUND BAKER

Good wages. Write to Mr. W. VanderWart, 567 Walton Rd., Richmond, B.C.

Serious young man likes to

CORRESPOND

with nice girl age ± 22. Further contact can be arranged in future. Letters preferably with pictures will be answered. Write to #2345, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Spring Sales

120 acre highway farm. Beef cattle and poultry. New barns, fully automatic. Priced to sell. Mortgage 7%.

35,000 broiler farm near Kitchener. Building and equipment in 100% condition. Call

John Masselink
WILLIAM ALLAN
Real Estate Co. Ltd.
Phone 416-757-3641
1698 Eglinton E., Toronto

Attention Campers

If planning a vacation in
NIAGARA FALLS
come to the

Edgewater Camping Park

Complete Camping facilities.

Swimming pool, and Grocery store and Snack bar.

Only 3 miles from the Falls, easy to find.

Located on the Queen Elisabeth Highway, 14 miles North from Buffalo, or $2\frac{1}{2}$ miles South from Highway 20 toward Fort Erie. For further information, write to:

EDGEWATER CAMPING PARK
8676 Montrose Rd.,
Niagara Falls, Ont., Canada.

4-Bedroom Mountain

Home near Calvin Christian School in Hamilton, Ont. featuring living room with open fire place. Modern kitchen, 4 large bedrooms. Close to shopping. Bus at the door. Possession to suit. Priced to sell at $23,900. Call or write

BILL DOWNEY

JOHN VOORTMAN & Associates Ltd.
Phone 383-2155
1039 Upper James St.
Hamilton, Ont.

Price Reduced

Price sharply reduced on this good turkey farm, Wellington County. Yearly quota 263,000 lbs. plus 15,000 field. Brooder for 15,000 poults. Pole barn 288 x 50, fan ventilated. Additional barn space for 7,500. 125 acres loam, 65 tiled, 35 woods. Drilled well. 4 br brick dwelling.

Many other poultry properties — all types and sizes.

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.

Write or phone for definite appointment.

Hamilton, Ont.

125 Acres, good clay loam, 6-bedroom house with modern heating and bathroom. Three barns for beef or hogs. Good farm machinery included. Vendor will take first mortgage at $5\frac{1}{2}$%.

JOHN BRIGHAM,

J. KERN Real Estate
389-1381 Hamilton, Ont.

BUYING A FARM?

Be sure to see Oxford County's best dairy, beef or cash crop farms. Big or small we've got 'em all.

NEW LISTINGS

285 acre Dairy and Hog farm. 2 homes, can be purchased as a going concern. 79 milking cows, plus young stock, 1650 lbs. of no. 1 quota. New cattle barn 46 x 160, new hog barns, 100 x 32 and 120 x 36. 5 silos with unloaders, automatic feed mill and mix. Ideal family setup.

100 acre Dairy and Hog farm. 5 Bedroom home. Can be purchased as a going concern. 31 milking cows, 23 sows, approximately 100 little pigs. Barn, L shaped, 90 x 34 x 60 x 45, silo 60 x 20 with unloader. Full time of machinery. Asking price $90,000.00 with terms. Immediate possession. Must be sold.

Many more to choose from.

Call or write to:

ALBERT VANDERKOOI
DANI
Real Estate Limited
M.L.S. Brokers
19 Charles St. East
INGERSOLL, ONT.
485-0600
or res. Beachville 423-6443.

Koop bij de adverteerders in ons blad.

MAPLE LEAF COTTAGES

Reserve your summer cottage now on beautiful Lake Simcoe,

inside conv., excellent fishing, swimming and boating. Large playground $1\frac{1}{2}$ miles from Chr. Ref. Church. Trailer space available. Special rates in off season. Call 705 - 326-4131. Wm. Vanderheide & Henry Zwiers, or write 640 High Street, Orillia, Ont.

Langs deze weg betuigen wij onze innige deelneming met ons medelid Mrs. Van der Wal bij het overlijden van haar man

Mr. WATSE
VANDER WAL.

Moge de Heere haar en haar kinderen sterken in dit grote verlies.

Namens de Vrouwenvereniging "Maar één ding is nodig":
Mrs. A. Veldhoen, pres.
Mrs. J. de Vries, sec.

In the Brantford General Hospital on Sunday, April 25, 1971, the Lord called unto His throne our beloved wife, mother and sister

SHIRLEY KUIPERS,

at the age of 46.

John Kuipers Sr.,
John Kuipers Jr.,
R.R. # 3, Orillia.
Jeltje Hoeksema,
Heerenveen (Holland).
Janneske Zoutman,
Nuis (Holland).

April 25, 1971.

On April 28, 1971 the Lord took unto himself our beloved father and grandfather

JACOBUS KOOPMAN,

at the age of 69.

"Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel and afterward receive me to glory."
Psalm 73:23-24

Mr. & Mrs.
George Greevink.
Mr. & Mrs.
John Koopman.
Mr. & Mrs.
Tom Koopman.
Mr. & Mrs.
Wiecher Koopman.
Mrs. Truus Brink.
Mr. & Mrs. John Roffel
Mr. & Mrs.
Meindert Koopman.
Mr. & Mrs.
Harry Zuidema.
Mr. & Mrs.
John Pennings.
and 31 grandchildren.

R.R. 2, Thamesville, Ont.

We are in deep sorrow of the sudden death of our only beloved son and brother on May 6, 1971,

DAVID VANDERZON,

33 years of age.

"The Lord moves in a mysterious way."

Husband of:
Doris Vanderzon.
Father of:
Thelma, Patricia, Teddy and Billy.
Parents:
Ted and Tilly Vanderzon, Sarnia.
Sisters:
Gertrude and Arthur Banninga, Sarnia.
Frederika and Herb Deelstra, Bright's Grove.
Anne and Arnold Deelstra, Athens.
Josephine Vanderzon, Sarnia.
Eleanore Vanderzon, Sarnia.
and
George Kramer, fiancé, Petrolia.

621 Maple Avenue,
Sarnia, Ontario.

Zeer plotseling nam God door een droevig ongeval tot Zich, onze geliefde man, vader en grootvader

HENDRIK ZOMER,

echtgenoot van Anna Bos,

op de gezegende leeftijd van 79 jaar.

"Mijn genade is U genoeg."

De diepbedroefden:
Hollandscheveld:
A. Zomer—Bos.
Ontario, Canada:
H. Zomer.
W. Zomer—
van Leeuwen.
Hollandscheveld:
G. Neutel—Zomer.
G. Neutel.
Brazilië:
Tj. Zomer.
J. Zomer—Nederhoed.
Benthuizen:
K. Zomer.
T. Zomer—Neutel.
Hollandscheveld:
M. Kikkert—Zomer.
Th. Kikkert.
Hollandscheveld:
T. Hooyer—Zomer.
L. Hooyer.
Ontario, Canada:
H. Zomer.
J. Zomer—Benjamins.
Hoogeveen:
D. Zomer.
R. Zomer—
Timmermans.
en kleinkinderen.

Hollandscheveld, 4 mei 1971.
Riegshoogtendijk 144.

De begrafenis heeft plaatsgehad op zaterdag 8 mei om 1.00 uur vanuit het "Jeugdcentrum" te Hollandscheveld.

After suffering from leukemia for more than a year, our son and brother

JOHN THEODORE

passed away into God's Glory.

Psalm 123.

Koop and Janny Mulder.
Henrietta.
Jeanetta.

May 9, 1971.

R.R. # 1,
Brampton, Ont.

On May 9, 1971, the Lord called into His Glory, our beloved grandson and nephew,

JOHN THEODORE
MULDER,

at the age of 10 years.

St. Luke 18:16B, "Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God."

Opa and Oma Mulder.
Henk.
John and Elly.
Cor and Mary.

Rexdale, Ont.

Brampton, 9 mei 1971.

Heden overleed, na een langdurig lijden, onze geliefde kleinzoon en oom- en tantezegger,

JOHN THEODORE
MULDER,

op de jeugdige leeftijd van 10 jaar.

Zo wij geloven in God's Zoon,
Dan juichen wij ook eens
voor Zijn Troon,
En zien wij onze Johnny
zalig weer,
En scheiden nimmer meer.

Opa en Oma Middeljans.
Oom Bert en
Tante Donna.

R.R. # 1,
Brampton, Ont.

On Sunday, May 9, 1971, passed away our beloved cousin and nephew,

JOHN MULDER.

"Safe in the arms of Jesus."

Tante Nel en
Oom Jan Bloksijl.
Jacky en Gerald.

8 Lansdowne Avenue,
Woodbridge, Ont.

We bow before our God. Who in His wisdom called unto Himself our dearly beloved wife and mother

ANNE H. VERKAIK,

at the age of 56 years.

We are deeply thankful for what the Lord has given us in her.

From a full and happy life, through our Lord, to a perfect and glorious home.

Harry Verkaik
Gerald and Irene Verkaik
Jim and Susan Verkaik
and 6 grandchildren.

May 8, 1971.

R.R. 4, Bradford, Ont.

John 14:1-3

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go now to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

On Saturday, May 8, 1971 the Lord took unto Himself our beloved sister and aunt,

ANNE VERKAIK (HORLINGS),

beloved wife of Harry Verkaik, at the age of 56.

Elizabeth Horlings (Koning),
Hoogkerk, Holland.
Elsie Matthews (Horlings),
R.R. #2, Newmarket, Ont.
Walter & Hettie Horlings,
R.R. #1, Churchill, Ont.
Trene & Frank Flach,
R.R. #2, Newmarket, Ont.
Harry & Celina Horlings,
R.R. #2, Newmarket, Ont.
Catherine & Timon Hagen,
R.R. #2, Newmarket, Ont.
Brenda & Charles Nydam,
Bradford, Ont.
William & Elizabeth Horlings,
R.R. #2, Newmarket, Ont.
Henrietta Horlings (Prins),
R.R. #1, Milliken, Ont.
Henry & Gail Horlings,
R.R. #1, Kettleby, Ont.
Nieces & Nephews.

Directors and shareholders of the Guardian Publishing Company Ltd. announce with sincere sorrow to passing away of

MRS. ANNE VERKAIK (HORLINGS),

beloved wife of Harry Verkaik, President of the company.

Our prayer is that God may sustain Mr. Verkaik and his family in their sorrow.

I will lift up mine eyes unto the hills
from whence cometh my help.
My help cometh from the LORD,
which made heaven and earth.
He will not suffer thy foot to be moved,
he that keepeth thee will not slumber.
Behold, he that keepeth Israel
shall neither slumber nor sleep.
The LORD is thy keeper;
the LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
nor the moon by night.
The LORD shall preserve thee from all evil:
He shall preserve thy soul.
The LORD shall preserve thy going out and thy coming in
from this time forth, and even for evermore.

(Psalm 121)

On Sunday, May 9, 1971 Jesus called home His child

JOHNNY MULDER,

at the age of 10.

Only son of Koop and Janny Mulder, Brampton.
"Safely in Jesus' arms."

The family:
Mr. & Mrs. A. Bosma,
Brinston.
Grietje & Jacob Rook,
Cobden.
Egbert & Gwennth
Bosma,
Brinston.
Truus & Glenn Lapier,
Brinston.
Bea & Luke Van Bellen,
Brinston.

May 9, 1971.

The Board of the John Knox Christian School Society of Brampton, Ont. wishes to convey its sincere condolence to Mr. & Mrs. K. Mulder and family, since the Lord called home their beloved son and brother

JOHN.

We are assured that God will comfort now as He sustained them during John's long illness.

"Safe in the arms of Jesus."

On Sunday morning, May 9th, 1971 the Lord took unto Himself one of His little lambs,

JOHN,

beloved son of Mr. & Mrs. Koop and Jannie Mulder.

We wish to express our deepest sympathy and pray that the Lord may comfort them and their two girls in their sorrow.

For the Ladies Society "Immanuel",
Brampton, Ont.:
Freda Van Dyk (Pres.).
Francis Alkema (Sec.).

The staff and students of the John Knox Christian School of Brampton, Ont. wish to express their sincere sympathy to Mr. & Mrs. K. Mulder, Henrietta and Jeanette now that the Lord has taken to Himself their dear son and brother

JOHN,

a grade 4 pupil.

John's long illness has been a blessing for many. May his family find comfort in John's favoured psalm, "The Lord is my Shepherd . . . I will dwell in the house of the Lord forever."

The day Lord's Day One spoke in court

(Continued from page 9)

Lawyer: "Do you know of the Committee of Justice and Liberty and do you read its publications?"
Stel: "From time to time."

Lawyer: "Recently the publications of the CLA-C and the C.J.L. advised people to make use of bill 167 to opt out of their unions and offered assistance. Is that why you applied?"
Stel: "I made use of their assistance, but I followed the whole development in the Ontario Legislature, as it was reported in the Toronto Star. I would have applied even if the C.J.L. had not offered its assistance."

At this point the Lawyer begins a lengthy discussion of Stel's church-affiliation. First the governmental structure of the Chr. Reformed Church is elaborately sketched by means of a series of awkward questions. The Lawyer's strategy is obvious. He wants to establish that classes have jurisdiction over consistories, and synods over everything. Next he harrasses Mr. Stel to admit that he will submit to Synod, seeing that he is a good son of the church. And the lawyers are well informed about the synodical pronouncements in as far as it has left the door open to secular unionism.

Lawyer: "Do you have any reservations about the pronouncements of our synod?"
Stel: "Not that I can think of, though I never attended Synod. But ultimately my own commitment counts, what the Bible tells me."

Lawyer: "Do you have access to the printed Acts of Synod?"
Stel: "Yes, they are made available to consistories."

Lawyer: "Well, here I read that Synod decreed that members of the church may join the union. Don't you want to obey that decision?"
Stel: "Synod didn't intend to say it that way, to my knowledge. There is a difference between pronouncement and decision. Synod said, for instance, that consistory-members should, preferably, not be members of unions."

Lawyer: "Has Synod allowed office-bearers to be members of unions?"
Stel: "I don't think that Synod decided on that."

Lawyer: "Will you please identify this copy of the Acts of Synod? You will read here of the appointment of a deacon in your denomination. The appointment was protested on ground of union-membership. But Synod rejected the protest and stated that the deacon's appointment was not objectionable".
Stel: "I was not aware of that decision."

Lawyer (to the members of the Board): "It is established, then, that Mr. Stel's church is not in principle opposed to the so called secular union."

Chairman of the Board: "You establish that; don't ask us to make that declaration; it is up to you to prove that and, if successful, establish its relevance to the application of Mr. Stel".

Lawyer: "Have you read the Constitution of CUPE, Mr. Stel?"
Stel: "Not lately."
Lawyer: "When did you read it last, 15 or 16 years ago?"
Stel: "Not for the last seven years or so."

Lawyer: "Local 94 has its own constitution and ritual of acceptance of new members, are you acquainted witht hem?"
Stel: "No, not intimately."

Lawyer: "So, you are not aware then whether Local 94 gives warrant to sin, either constitutionally or in practice?" (Laughter in court. The Lawyer quickly explains that that is not his terminology, but that of Mr. Stel's Synod.)
Stel: "I could not judge it. But it is not based on the Bible."
Lawyer: "Can you mention some specific objection you have against the practice of CUPE?"
Stel: "No. But it does not do justice to my principle as a Christian."
Lawyer: "Has the union interfered with your religious practices?"
Stel: "No, it has not interfered wish my church-attendance or my saying prayers at lunch-hour. But the union has not given me spiritual guidance either in matters of labour-relations."

At this juncture the Christmas party is dredged up again. Here, too, it is good to remember for the benefit of other applicants and all our people in the unions: the secular union **does** interfere with our religious practices, exactly where its hurts most: it prevents Christian workers to establish their trade-unionism of a Christian Basis. Compulsory unionism allows no room to anyone who disagrees with its materialistic principles. Secular unionism will eagerly invite Christians to join its ranks, and promote prayer-breakfasts, but displays bitter hatred when Christians claim the right to have their own Christ-centered union life. One more advice to all: read your union constitution and by-laws, and its publications. Know your unions!

The Wednesday afternoon session brings the same lengthy arguments. If Mr. Stel does not disagree to becoming a Canadian citizen, why does he now disagree with his union? If Mr. Stel's Synod does not condemn unionism, why does he? Since CUPE has not hindered Mr. Stel in his Christian activities why then now break with it?

The hours wear on.

Mr. Reid adjourns the court and proposes that he meet with lawyers of both sides. A few minutes later he informs those present that the hearings will be continued on Monday, April 19. This means for the applicants another trip to Toronto, another day off the job. One had to come from London, the others from the Hamilton area. But they will be back. They realize now the more how much there is at stake.

Post-script

At the time of this writing the Labour Relations Board has not made a decision. Further hearings were conducted on Monday, April 19. Mr. John R. Nobels took the witness stand. On April 28, Mr. Ralph Terpstra and Mrs. Diane Stroop were heard. Sessions will continue on May 10. It is unlikely that other hearings will be scheduled before that date, It is with great joy and gratitude that we as fellow-believers might be witness of these courageous testimonies. A word of appreciation is due to the men and women who displayed this vision. It has become increasingly clear that there are two different kingdoms at work in the labouring world. How we need one another in expressing the vision of Christ being King and Redeemer also of the economic area of life.

As to further proceedings of the applications for exemptions under bill 167, it is expected that the Labour Relations Board will lay down a shorter procedure for future applications. Should it please the Lord to move the Board to rule favourably in the case of these first few applicants, it may be expected that further applications will become routine matters. It is, therefore, of great importance that all our fellow believers in secular unions check the expiration date of their local union contracts, and contact the C.J.L. Foundation. Bill 167 is one stepping stone toward the freedom not from secular unions only, but also toward legal recognition of a full-fledged Christian labour movement with equal bargaining right and representation as the present unions.

Judge Carter Rules against Barrie Five

Issue may be presented to the Ontario Court of Appeal

By Gerald Vandezande

On Monday, March 22, County Court Judge A. M. Carter "delivered" his Reasons for Judgment involving the Barrie-area tannery worker who are suing Local 178LF of the Amalgamated Meat Cutters and Butcher Workmen of North America (AFL-CIO/CLC) as well as their former employer, Robson-Lang Leathers Limited, for wrongfully conspiring to deprive them of "their employment and of their rights under the collective agreement, and under the law." The men are also seeking a declaration that they were denied "natural justice" while they were trying to have their important dispute with the Union and the Company settled via the grievance procedure. The Barrie Five lost their jobs because they would not join Local 178LF on account of its refusal to honour the Word of God as it applies to labour relations.

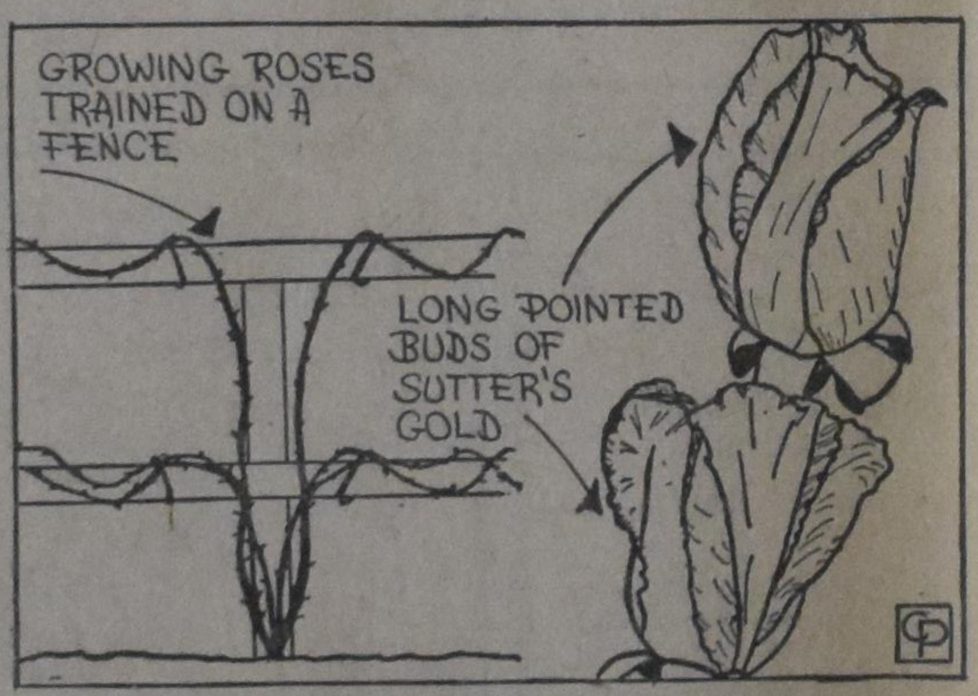
Judge Carter approved the two motions filed by the Union and the Company asking the Court to strike out the 17-page Statement of Claim submitted by the Barrie Five — Jan Dragt, Thomas Grasmeyer, John Ploeg, Albert Vanderhorst and Dirk Van Dalen. The Judge ruled that the Court is "without jurisdiction to hear this action" since, in his view, the action of the Barrie men involves the interpretation of a collective agreement, which is supposedly a subject for arbitration proceedings only.

In his 17-page decision, the Judge made it clear that he believes that workers are **not** entitled to be represented by their own counsel in a grievance procedure under a collective agreement **even when the Union adopts a position that is entirely adverse to the works' civil rights, views and interests,** as was the case in Barrie. Accordingly, Judge Carter ruled that the Barrie Five were not entitled to legal representation when the Union's Plant Committee and International Representative together with the Company's Management and Industrial Relations Consultant met to consider the Barrie Five's grievance which involved the legal interpretation of the collective agreement that supposedly required them to become members of the Union as a condition of their continued employment. The Judge argued that the so-called legal representation principle that was first established by the Supreme Court of Canada at the **Arbitration** level in the case of Dirk Hoogendoorn versus the United Steelworkers of America should not be applied at the **Grievance Procedure** level.

The Foundation's lawyers are studying the lengthy, complex Reasons for Judgment. There is a strong possibility that Judge Carter's negative ruling will be appealed to the Ontario Court of Appeal, since the civil-rights issue to be determined is a very **basic** one. A Court decision in favour of the Barrie Five would seriously affect the **exclusive** bargaining rights theory, the practice of **one** trade union per plant, and broaden the civil right to freedom of association and religion and fair representation. We soon hope to decide whether these critical issues should be presented to the Court of Appeal.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Climbing Roses for Landscaping

By EDNA HALLIDAY
Distributed by Central Press Association

WHILE IT IS TOO LATE to plant bare root roses, gardeners still can beautify the home grounds by planting roses already started in cans or other containers.

If space is not available for a large rose garden, many beautiful roses can be had by planting climbing roses. They require little ground space.

Climbing roses always are considered for arbor plantings, but they can be used to advantage in so many other ways: beside a porch on a high wall, or on a garage post, or fence. As shown in the accompanying GARDEN-GRAPH, many gardens are divided by or bordered with a split rail fence upon which climbers can be trained horizontally. Nearly all the climbers flower more abundantly on horizontal branches.

The original climbers with large clusters of small roses in June seldom are planted today. They have been replaced by the large-flowered, spectacular climbers.

With these newer introductions it is possible to have climbing roses with long stems, fragrance, single, semi-double or double flowers all summer long. However, they need about six hours of sun.

Two beautiful yellow climbers are Golden Showers and Sutter's Gold. Golden Showers has daffodil yellow blooms 4" to 5" across on long, almost thornless stems, singly and in clusters. It is in almost continuous bloom.

Sutter's Gold is delightfully fragrant with long, pointed buds, as shown, opening into lovely golden blooms.

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LAUGH IT OFF

"What have you done to my speckled petunia?"

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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